

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

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NEW SERIES  
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## PROMOTING A MOVEMENT—NOT A "DRIVE"

### Ways of Helping

(By F. F. Brown, Executive Secretary)

Reports from the Simultaneous Every-Member Canvass are meager, but encouraging. We have learned of a number of churches who had happy and satisfactory experiences with their Canvass, but they shrink from making reports because of the thought that their pledges will be charged against them at their State Headquarters. They seem to feel that outside pressure will be brought to bear to collect their pledges. Of course, State Secretaries and other denominational representatives will stimulate and encourage payment of subscriptions in every way possible. But after all, the whole matter of paying these pledges rests with the churches and the individual members who signed the subscription cards. None of our churches ought to hesitate to make a full report to the Chairmen of their Associations, and through them to State Headquarters, as to what was done in the Canvass. Such reports would be a source of interest and encouragement to all of us.

Let us keep in mind that the Every-Member Canvass is a Movement—not a "Drive." So far the Movement has gone on without anything spectacular associated with it. There has been no beating of drums, no waving of flags. The Movement has been characterized by a spirit of prayer, courage, and faith. And our people have responded, in my judgment, in a fine spirit. There is a unity, solidarity, and steadfast purposefulness on the part of our people that spell victory for the Cause of Christ as represented by Southern Baptists. The Promotion Committee will do everything possible to assist the churches, but always the Committee will respect the supremacy, the freedom, and authority of the churches.

Pastors and churches will aid the Promotion Movement in a wonderful way by:

1. Reporting what has been done in your church to the Chairman of your Association.
2. Making the Canvass where it has not been made.
3. Finishing the Canvass where the work has been only partial.
4. Encouraging those who have made subscriptions to meet their payments by the week.
5. Seeing that Church Treasurers send money received to State Headquarters promptly.
6. Continue to pray that God will keep us steadfast, united, and loyal to the Kingdom work we are trying to do in the name of our Savior.

Keep the denominational paper in your home.

Notice:—All churches whose budget subscriptions expire February 1932 please make up your lists under the new club offer as passed at last State Convention. \$1.50 in clubs of ten or more and let us have them just as early in the month as possible. This will keep the paper in the homes of the membership and help us to give you prompt service under the new ruling.

When sending in your renewal, why not take a little time and secure a club of ten names and get the rate of \$1.50 per year?

Find out how many members of your church take The Baptist Record and then appoint a committee to secure the subscriptions of those who do not take it.

Dr. M. E. Dodd, of Shreveport, began his radio revival with a strong sermon of not over twenty minutes Sunday night. He will have the right of way in the Shreveport station for half an hour every night this week and next.

A lady in Virginia recently sent a check for \$1,000 to the Baptist Bible Institute in response to the Emergency Appeal, doing this over the protest of her pastor! What are pastors for, if they do not encourage their people to give to the Lord's work? But there are all sorts of folks in the world.

Brother N. T. Tull, Business Manager of the Baptist Bible Institute, writes that on last Saturday he sent a check to the bank to meet the interest due on bonded indebtedness February 1st. He is much encouraged. Hurry to him what you have on hand to meet the installment of principal falling due.

Pastor A. R. Adams recently went to the Second Church, Greenwood, and is suffering with his people. The water is over all their part of the city, in the church up to the windows. His people are scattered and can pay him nothing. Anybody who can help these flood sufferers will be doing a service which the Master will approve.

The American Issue reports Senator Tidings, of Maryland, making a flaming speech against Prohibition, in which he offered to bet he could go into any town of 2,500 people and in five hours get a drink of liquor. A man in the crowd offered to bet with him that he could go into any town and steal a chicken in half that time.

The Editor was with Pastor R. L. Wallace and the church at Terry last Sunday. It was a joy to visit these people again, where are many friends and to be in the hospitable home of Brother and Sister Head. Of their own volition, they said they were expecting to send over \$100.00 to the Emergency Appeal of the Baptist Bible Institute.

Moratorium may be a new word, but the thing itself is centuries old, and what is more, seems to have the authority of the Bible behind it. In the twenty-fifth chapter of Leviticus the Jews were instructed not only to let the land rest for one year in seven, not to harvest that which grew of itself, but to allow it to be eaten by all who needed it; but every fiftieth year they were to "proclaim liberty throughout all the land unto all the inhabitants thereof. Ye shall return every man unto his possession, and every man to his family." All mortgages were to be cancelled; all serfs set free. It looks like we have a financial panic about every seven years. It may be that if the trumpets do not proclaim a jubilee, other trumpets proclaim something worse.

## THE MANCHURIAN CONFLICT

Manchuria, As A Prize Among Nations, Should Be Sought For the Kingdom of Our God

Up until a few years ago we congratulated ourselves that Manchuria was the most peaceful section of all this great country, for there was civil strife in nearly all the eighteen provinces of China except the three which make up Manchuria. At that time Manchuria also enjoyed unusual prosperity.

## Two Recent Invasions

But conditions changed greatly two years ago when the Sino-Russian conflict arose. The Chinese claimed that the only way to prevent the Russian Soviet Communistic propaganda along the jointly-owned and controlled Chinese Eastern Railway, in violation of the Mukden agreement of 1924, was to take complete control of the Railway. Seizure of the line resulted in Soviet raids on Manchuria all along the Manchuria-Siberia border, and later also terrible air raids on various interior cities of Manchuria, a halt in this resulted from a joint note from powers signatory to the Kellogg Pact, suggested by the United States, demanding cessation of hostilities.

Now we have the Japanese invasion, which is more of a war than even the Russian conflict. All capitals of the three provinces and the principal cities of Manchuria have been taken by the Japanese army. The advance was made with little resistance from the Chinese until the League's demand that Japan withdraw was disregarded. Early dependence on the League and inferiority of equipment and lack of ammunition has made resistance by troops in North Manchuria futile, for this part of the country is now cut off from the rest of China.

These operations of war on China's territory have wrought havoc to Manchuria. Her former prosperity is no more. The Chinese people have lost millions upon millions of dollars. Business has been completely demoralized in such big cities as Mukden, Kirin, Changchun and Tsitsihar. Even if the Japanese army were withdrawn it would take such cities many years to recover from the financial and business ruin.

These difficulties on top of the world depression, making difficult the sale of Manchurian soy beans and other cereals, has worked a tremendous hardship on the millions of Chinese settlers here in North Manchuria, where, until the present invasion, the Japanese had no control.

## Importance of Manchuria as a Mission Field

The above serves only to remind one of the importance of Manchuria. Possession of this, the richest area of the Far East, has been coveted through years by both Russia and Japan. Russia is unwilling to give up the Chinese Eastern Railway because she wants ultimately a part of Manchuria, if it can be had. Recent events have emphasized likewise Japan's apparent determination to get complete control of Manchuria. This is not the first time there has been war over these Three Eastern Provinces, nor will it be the last, we fear.

But if Manchuria is so much to be sought, and of so great importance to China, Russia and Japan, then is it not of vaster importance in the Kingdom of God? Its population has grown from ten million to almost thirty-five million souls the past few years, one-third the entire population of the United States. Should these people not have the Gospel of our Lord? Prosperity and an even greater influx of Chinese will result as soon as normal conditions return. We missionaries are only a handful up here in seeking to meet the situation, though there was never so great an opportunity to give the Gospel to these pioneer open-minded, cordial Chinese settlers, who have left their old homes, temples and heathen worship down in Shantung and other provinces south.

## A Conflict of Light and Darkness

Then, too, a greater conflict (warfare) than that which Russia and Japan have brought is going on here in this part of the world. The forces of light and darkness, of the saving Gospel of our Lord as against the most deadly personal sins and heathen worship are in immediate conflict. Yet there are little groups of Christians

nearly everywhere. These in many places are asking us to send workers to help them give the saving Gospel to their people. While these work and pray, heathen are working toward building temples filled with idols as down in the older parts of China. Our hearts are made sick as we see these temples go up in this new land and mud images placed within them while this situation in many places could be saved now and for all time to come if our Foreign Mission Board were only able to furnish us with a little more money to meet the needs.

Chinese have flocked in here by millions the past ten years from all parts of North China, and they will continue to come. This is really "China's Promised Land," and regardless of who controls its affairs politically, the Chinese are sure to occupy these vast virgin plains, mountain sides and valleys. The climate is too cold for the Japanese farmers and by the time the Russians settle more fully Siberia, Manchuria will have been completely occupied by the constant flow of Chinese. The Koreans may be more and more forced up into Manchuria in larger numbers, and Japanese merchants increase in Manchuria, but Chinese of Shantung and elsewhere will continue to migrate to Manchuria, which already has a population equal to the southern half of the United States.

The devil is setting up all forms of evil to win the people to his side. In many quarters opium cultivation is carried on and the smoking of this drug is practiced in an appalling way by thousands. Gambling is rampant at some places. The use of morphine and other drugs is getting a stronger hold on many. Prostitution is apparently the leading business of some quarters. Banditry is rife in much of the country. These conditions do not necessarily make mission work difficult, for where the devil works, the Lord helps in a special way those who preach His word, and one finds many who are sick of sin. Let us remember that many such forms of evil were present in our country in the early days, and even today; but it is worse here.

During the past two years the evil one has, too, tried hard to break down the Lord's work here in Harbin, nearly every church, of whatever denomination or nationality, having a split, or some other difficulty; but recently we have had a gracious revival in the Chinese churches of Harbin and the Russian Baptist work is moving along in a fine way. The revival brought blessing to many confession of sins, reconciliations and a determination to do more for the Lord. There is a fine spirit of fellowship and cooperation. Political conditions and national humiliation have given the Christian a greater realization of the sins of their people and a need of greater dependence on the true and living God. We have never heard them call upon the Lord in prayer with such earnestness. They are, too, going forth with a stronger spirit and determination in their proclamation of the Gospel. We need, therefore, as never before, your prayers and support, for the battle is on.

"The Son of God goes forth to war, a kingly crown to gain;  
His blood-red banner streams afar: who follows in His train?  
Who best can drink His cup of woe, triumphant over pain,  
Who patient bears His cross below, who follows in His train?"

—Chas. A. Leonard.  
Harbin, Manchuria, China.

—BR—

There are nineteen white Baptist churches in New Orleans, where there were only six fifteen years ago.

—BR—

Mr. Matthew Woll, a vice-president of the American Federation of Labor, said recently: "If the church leaders continue to engage in politics on this question, as they are doing, let them take the dirt that goes with it; labor will meet them on that ground."

No, Mr. Woll, you may have all the dirt, but you will not have the sole right to discuss the Prohibition issue. We are in this fight to stay.

## A SOUTHERN BAPTIST LOOKS AT THE NORTH

(By W. J. McGlothlin, Pres., Sou. Bap. Convention)

The tour of several Northern cities made with Mr. Mattison B. Jones, President of the Northern Baptist Convention, has been to me an exceedingly interesting and profitable experience. Out of it have grown several very definite impressions.

The first and strongest impression has been the widespread and deep interest manifested in the tour and in its purpose. Everywhere large congregations have greeted the two presidents. We have had together groups of ministers, groups of laymen, groups of women, and have also had a number of general mass meetings. All have been well attended, and in several instances all former records of attendance on similar occasions have been broken, according to the reports of those who were acquainted with the situation, and it has not been solely curiosity to see together on the same platform the Presidents of the Northern and Southern Baptist Conventions. No doubt some have come for this reason, but the great body of our hearers have been deeply and profoundly interested in the work, difficulties and prospects of the Baptist denomination, both North and South. This has been the outstanding characteristic of the tour so far as this observer is concerned.

In the second place, I have been profoundly impressed by the cordiality and warmth of the greetings which the two Presidents have everywhere received. The representative of the Southern Baptist Convention will carry back to his own people a sense of the warm, fraternal regard which has everywhere been expressed. Northern Baptists have been happy to see and hear their own President speaking concerning their own conditions and work, but they have not failed to greet warmly the Southern President and hear his message concerning the difficulties, needs, and prospects of Southern Baptists. There has been nothing sectional in this hearty reception and it has warmed the heart of the Southern man as he has gone among his brethren and sisters of the North.

I have been further impressed by the interest of the people everywhere in the pressing financial difficulties of the present hour. It is not the preachers only who want to see the denomination's work properly financed. The laity are undoubtedly concerned over the present situation. They are willing to adopt any method of work which promises larger returns and real relief. Northern Baptists, like Southern Baptists, are suffering now from a declining income for all departments of their work. How can this decline be stopped and the denominational income be turned upwards again? This is the question which has awakened intense interest everywhere. The faithful men and women who have been sustaining the denominational work in the past are not willing to see it fail even partially in these difficult times. The reception which Mr. Jones and I have received and the hearing we have had concerning our financial situation promises much for the immediate future.

Everywhere there has been the keenest interest concerning the future relations of Northern and Southern Baptists. The desire for better acquaintance and greater cooperation and fellowship has been universal. Some have gone further and talked of a possible union at some time in the future. All have recognized, however, that fraternal regard and mutual respect and genuine fellowship in the service of the Kingdom.

I shall return to the South with gratitude for kindnesses, generous consideration and every possible courtesy shown to me by my Northern brethren. Northern Baptists have been and can be helpful in many ways to Southern Baptists and we hope we can return in kind. Fraternal feeling, cooperation and common interest in the work of bringing Jesus Christ to all the world as Saviour and Lord are needed and possible. The five million Baptists of the country ought to be able to do much to bring in His Kingdom and His righteousness in our beloved country and all the world.

## Housetop and Inner Chamber

The church at Perkinson has called R. W. Porter as pastor, who will serve this church while attending the Baptist Bible Institute in New Orleans. They say he is one of the best students in the department of New Testament Greek.

The brotherhood sorrows with Pastor A. L. Goodrich and his wife, of Pontotoc, in the loss of their dear little boy, Arthur Leon Goodrich, jr., eight and a half years old, who was a victim of double pneumonia in January. He was born in Lexington, Ky., during Brother Goodrich's pastorate there.

The Sunday School Times will have an article in an early issue discussing the proposed change in the calendar which provides for thirteen months in the year of equal length. The Times opposes the change and gives the reasons for it. It is a matter of wide and deep interest just now, while the League of Nations has the proposed change under consideration.

Brother J. W. Newbrough, Superintendent of the Baptist Rescue Mission in New Orleans, warns the public against a man who registered with them as John J. Heberle. He claims to be an ex-convict, relating a remarkable Christian experience. His left eye is out. Brother Newbrough will explain to anybody who writes him at 740 Esplanade, New Orleans, La.

Now listen to this and see if you can interpret it. If so, you are ahead of anybody around here. A speaker at a conference on Christian work in cities said: "The city church must plan to direct through wise education and fellowship, the growing and intimate thought life of our young people. This will include vocational guidance; philosophies of life and the integration of scientific knowledge into religious thinking."

It must mean something! But what? It reminds us of the Scripture which describes certain people as clouds without water, carried along by winds, wild waves of the sea, wandering stars. It would be a good thing if, when people speak, they would say something.

While in New Orleans last week we went with Pastor S. A. Murphy to his prayermeeting at Valence Street Church, where the memory of Dr. D. I. Purser is still fragrant in the minds of the older members. He died here of yellow fever while ministering faithfully to his people, some of whom remain and speak of him affectionately. Pastor Murphy is doing a fine work here in next to the oldest white Baptist church in the city. There was a good attendance at prayermeeting, and a live interest. Baptisms are frequent. A number of young men and young women students in the Baptist Bible Institute are his helpers in the church work and are of great help to the Cause. Brother Murphy was graduated from Mississippi College two years ago and is one of several holding important pastorates in and near New Orleans.

Pastor W. S. Allen says the Bay St. Louis church, which takes The Record ninety per cent, sends it the oldest member of the church who is aged and sick, but reads the paper with great joy. Since the paper has been going to the membership of the church, he says, "There has been a marked increase in interest." From being habitually behind in finances, they now pay ahead all obligations. The attendance at Sunday school has almost doubled, and at church has greatly increased. Interest along all lines has been stimulated, and the outlook is better than ever. "The Baptist Record is the pastor's best helper, aside from the help of the Lord." We appreciate the good words from Brother Allen. Of course, we do not attribute the improvement at Bay St. Louis to The Baptist Record alone. It is due to the pastor that works all down the line, including The Record.

Brother A. F. Mitchell, of Angie, La., has been called to Clifton, La., for two Sundays in the month, one of the best half-time churches in the State.

By a vote of 55 to 15 the United States Senate rejected a resolution for referring the Prohibition Amendment to the States. Senator Robinson, of Arkansas, late Democratic candidate for the vice-presidency, described the proposal as a patent attempt to "pass the buck" to the States.

Brother T. F. McCrea is now making his home in San Bernadino, Cal. He says the people out there would welcome some of the surplus water we have in the Mississippi Delta. He promises to write a word for The Record about the Manchurian muddle, as he has spent many years in China and has studied the Chino-Japanese question closely.

Dr. Gaines, President of Washington and Lee University, delivered last week a series of lectures on The Tharpe Foundation, at the Baptist Bible Institute. This is an annual event when an outstanding Baptist layman speaks on the preacher's work from the viewpoint of a layman. Dr. Gaines was formerly at the Mississippi A. & M. College and later President of Wake Forest College in North Carolina.

Economy is the word that is going down the line in religious and in civic institutions. The man or the institution which does not give heed to this necessity is doomed. Big salaries for religious workers are certainly out of place in this day of distress. The man who holds on to a big salary now and asks people who are living from hand to mouth to support the work which he is doing deserves to be put out. A report is going the rounds that a certain Baptist Institution asked the financial agent to see what measures of economy were possible, but when he suggested a cut in the salaries of these men who are getting from five to ten thousand dollars a year, he rose up in protest. But the Lord will have the last word.

In the meeting of the trustees of the Baptist Bible Institute in New Orleans last week every effort at economy was made consistent with the life and efficiency of the school. The program for the future had to be made in accordance with expected receipts and the financial obligations to be met in the immediate future. While the student body is larger than it was last year, action was taken which will materially reduce the number in the faculty, and reduce the salaries of those who remain. Dr. B. H. DeMent, former President and present head of the Department of New Testament, offered his resignation, effective at the close of this session. This was due to his continued ill health, and the necessity of absolute rest. All the faculty members had already agreed to give their January salary to meet the present emergency. All salaries had been reduced a year ago, and at this meeting of the board another reduction was made. It became necessary in the interest of economy to reduce the number in the faculty. This was the most painful experience in the history of the institution. All faculty members were present in the board meeting. All members of the board and faculty were in tears, but there was no complaining. The necessity was recognized and the situation accepted in the best spirit. There was no complaint of the quality of work being done by these men, and no doubt of their being needed. But a reduction was a necessity. These people are most unselfish, thinking rather of the needs of the institution and concerned each one for the others. Some who go out have been with the Institution from the beginning. Others have grown up with it, and separation is like giving up life itself. May our Father show His gracious face and His guiding hand.

### SAVE BAPTIST BIBLE INSTITUTE

For more than a year I have written regularly for The Baptist Record. Several persons have written me personal letters expression their appreciation of my efforts for good, along the line I have written. For all of these expressions I am truly grateful. Now to all of those, and others, let me make an appeal to help save the Baptist Bible Institute. In my judgment it will be a call let me make an appeal to help save the Baptist to lose that institution. There are too many reasons why that is true, to enumerate them here.

I have made an appeal to the people of my church to help save that great school. I now appeal by this method to my many friends in my native State to make as liberal offering as possible for that same purpose, and get it into the hands of Dr. W. W. Hamilton, not later than February 1. I thank you.

Fraternally,  
—L. D. Posey.

Jena, La., Jan. 19, 1932.

Dr. M. O. Patterson, we hear, has been called to the pastorate of the church at Walnut Grove for half time. This will not interfere with his work at Mississippi College.

"You make me tired." This you have heard from some one whose patience is exhausted. But did you know that the Lord uses these words, or the equivalent of them in talking to people whom he has repeatedly reproved to no effect? Through Isaiah he says (43:24), "Thou hast burdened me with thy sins; thou hast wearied me with thine iniquities." Again 1:14 Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them." Again 7:13, "Hear ye now O house of David; is it a small thing for you to weary men, that ye will weary my God also?" God gets tired of people's sins and their hypocritical pretense of worship, and says, "I will ease me of my adversaries."

Dr. J. R. Sampey, in one of his lectures at the Bible Institute last week, said that the work he had done for which he had received no compensation financially had been among the most fruitful and joyous in his Christian experience! We were able to hear only two of his lectures, one on "The Romance of Teaching," the other on "Denominational and Interdenominational Activities." They were great, as were all the rest, we are sure. This is a series of lectures delivered annually before the students, faculty and friends of the Baptist Bible Institute on the "Layne Foundation," by an outstanding preacher. These this year by Dr. Sampey were drawn from his "Fifty Years in the Ministry," and were rich in instruction coming out of personal experience. We hope he may develop them into an autobiography. When he was handed a check for his services at the end of the series of lectures, he endorsed the check and gave it back to the Emergency Appeal of the Baptist Bible Institute.

Amid the confused voices of our generation undertaking to set forth religious views, evangelical Christians listen with pleasure to the voice of conviction that comes in the publications of the Lutheran Church in this country. A new book by their publishing company, Concordia Publishing House of St. Louis, is "The Lutheran Hour." This as its name implies is a series of sermons and addresses delivered over the radio by Walter A. Maier, Ph. D., professor of Old Testament in Concordia Theological Seminary. We have found pleasure in reading it because of its clear and correct views of scriptural authority, openly avowed and forcefully expressed. We believe that all who believe in supernatural religion and the evangelical faith will read it with approval and profit. It is a good tonic. Beginning with God, following the path of faith in the Bible, the divinity of Jesus, almost every essential doctrine in the Bible is taught and preached. There are thirty seven addresses, all moderate length. The only thing probably a Baptist would find objectionable in the book is the Lutheran teaching that Baptism is a means to securing the new birth and salvation. The book sells for \$1.50.

# Editorials

## BREAKING DOWN PARTITIONS

The gospel is a great destroyer of barriers.

First of all it breaks down the barrier between the soul and God. By the gospel we mean of course the story of redemption through the death of Jesus Christ. The death of Christ ripped the veil that concealed the inner sanctuary of God from the eyes of those who sought him. It did this by removing the sin of the world which hides God's face and prevents our access to Him. It is a glorious reality that we may have boldness to enter into the holy place, by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say his flesh; we may draw near with a true heart in fullness of faith."

Our God is reconciled  
His pardoning voice I hear  
He owns me for his child  
I can no longer fear.

Five bleeding wounds he bears  
Received on Calvary  
They pour effectual prayers  
They strongly plead for me  
Forgive him, Oh forgive they cry  
Nor let the ransomed sinner die.

Another partition which is destroyed by the gospel is the barrier between races and classes. This too is a serious barrier, but it goes down under the preaching and acceptance of the gospel. Jesus is the Son of Man, that is the title he preferred for himself. He is not the son of Mary simply, nor the son of Abraham, but lays claim to kinship with the whole human race. The man who called himself a Hebrew of the Hebrews came to say of Jesus, that though we have known Christ of the flesh, henceforth we know him so no more. And this man said that by revelation it was made known to him that the gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female for ye are all one in Christ Jesus.

A third partition which has been broken down is the distinction between sacred and secular. This is gone. There are no sacred places to the exclusion of others. God is spirit and is not located or confined in houses or places set apart for Him. The God of the whole earth shall He be called. There are no sacred classes distinct from others. We are all a holy nation, a royal priesthood, a people for God's own possession. All Christians are "saints" or holy people, and none are separated from others as holier than the rest. Sacred vestments disappear, the holy wine vanishes. The "sacred desk" is an anomaly and an anachronism. No part of the church is "the altar." The only altar we know is Calvary where Jesus was crucified. There are no clean and unclean meats. Jesus put a stop to that, "making all meats clean." There are no holy days or seasons. Paul says, "Let no man judge you in meat, or in drink, or in respect of a feast day, or of a new moon or a Sabbath day; which are a shadow of the things to come; but the body is Christ's."

There is no calling that is not sacred. The farmer, or merchant, or banker, or railroad man, or doctor, or lawyer are as much the servants of God as the preacher. In the work they do, in the use of what they have, the door of service is open to them as much as to anyone. The prophet says something about holiness being on the bridles of the horses, and on the vessels in the kitchen as truly as on the vessels in the temple. The world has been changed by the coming of Jesus. All the middle walls of partition have been broken down.

Jacob Gartenhaus will hold a Bible Conference in the interest of Jews at First Church, Shreveport, February 7-12.

## WHATSOEVER THINGS ARE HONORABLE

Last week we began the discussion of the words in Philippians 4:8, where Paul tells us what to think about, or think on, to direct our thoughts to, to allow our minds to dwell on, or to allow to dwell in our minds: "Think on these things." The first of these lays the foundation of our thinking as of our religion in "whatsoever things are true." This lies at the base of all the rest.

The second phrase which he uses describes the next class of things we are to make the object of our contemplation and meditation: "Whatsoever things are honorable." That last is the word used in the American Revised Version, which has in the margin reverend instead of honorable. The King James version has Whatsoever things are honest, with a better word in the margin, namely venerable. Moffatt's Translation renders it Whatsoever is worthy. Mrs. Montgomery's Centenary Translation gives it thus: "Whatever is worthy of reverence."

We have given all these to show the difficulty in accurately conveying the meaning, and to get the shades of meaning which the word carries. The word does not mean honest merely in the sense of being free from falsehood, deceit, or hypocrisy; though the man who said "An honest man is the noblest work of God" wasn't far from having the proper conception of this word, and not far from the truth in his statement. Evidently the poet who said it was meaning to express his high admiration of the nobility of character in a man who is thoroughly and genuinely honest. The feeling which an honest man excited in him was the very thing which Paul sought to awaken in us when he used this word honorable or worthy or venerable, and said Think on these things.

By whatever name you call it, honorable, or venerable, or worthy of reverence, it is the quality in men or things or in God which makes you look up to them. In men it may be dignity, a character which manifests a high moral sense, that commands respect by its intelligence, or culture, or wisdom, or courage, nobility of bearing, worthy of self-respect, conscious of virtue without effort to impress this on others; simplicity of manner which does not need to be self-assertive. This may be seen in one's carriage, in benignity of countenance or manner in a bearing which is elevated without being superior or condescending. But Paul is not here urging upon us the attainment of such a character, but the contemplation of it, mentally dwelling upon the qualities which are revealed in such a character.

Even things may have such associations or inherent qualities that they incite us to admiration, respect and even awe. Great paintings, statuary, especially great examples of beautiful architecture may inspire us with this feeling. Some paintings of Jesus certainly awaken in us this feeling of reverent awe and admiration. And many of the marvels of God in creation call out the finest sentiment of admiration. Who can look upon the starry sky, the setting sun, the shifting clouds, without this feeling? Who can look upon the mountains or the sea without the sense of wonder, the lifting up of soul and heart and mind?

Of course it is only in the contemplation of God himself that this feeling comes into finest manifestation. He is greater than all his works. He has set his glory upon the heavens. And he is gloriously revealed in the person and work of our Lord Jesus Christ. The psalms are the responses of men who were lifted up with the vision of God. The best of our hymns are evoked by a vision of the greatness and goodness of God. Pity that we pass by some of the best of them and spoil our so-called worship by that which excites our feet to shuffling instead of our souls to soaring.

There is nothing our generation needs more than to cultivate a genuine respect for what is great, for what is excellent, superior. Do you stand uncovered in the presence of the solemn night? Do you look speechless at the trembling waters of Niagara? Do you lift your hat in the presence of age? Has there not passed away from the world the sense of awe in the presence of officials or authority? Flippancy and cynic-

ism have supplanted reverence. Nothing excites to awe or worship anymore. We have lost the finest things in character. If this is too strong, let us summon our souls to reverence, let us think on the things that are venerable. There are plenty of them, if we will only cultivate the sense of genuine respect for the things which are worthy.

## RIDING THE WAVES

Ups and downs; that is what life is made of. In the negro spiritual, "Swing low, sweet chariot," that clause about "I'm sometimes up and sometimes down" is true to life. We may sing that good old song,

"And ne'er a wave of trouble roll  
Across my peaceful breast"

and it may be true, the waves may not roll across our peaceful breasts, but it will be so only when we are able to ride the waves successfully, for the waves will be there.

Those who have heard Fred Scofield sing, Roll, billows, roll, have been thrilled with his vocal representation of the turbulent seas. But the thrill of the billows is when you are riding them; not when they are riding you. That's a good song we sing and true to Christian experience,

When peace like a river attendeth my way;  
When sorrows like sea billows roll  
Whatever my lot, thou hast taught me to say  
It is well, it is well with my soul.

It is good if he has enabled you to say it. And it can be done.

It all depends on whether or not you are riding the waves. This means you are keeping on top, not down in the trough; or should we say down in the dumps? Surf bathers get a great thrill out of having the waves hit them as they roll shoreward. But you have to let them hit you in such a way as to lift you up, and not to bowl you over. The big liners at sea are safe as long as they ride the waves; they dare not wallow in the trough.

We are thinking of that triumphant announcement of Paul when he said to the Philippians, "I know how to be abased, and I know how to abound. In everything and in all things have I learned the secret, both to be filled and to be hungry; both to abound and to be in want. I can do all things in him that strengtheneth me." He had learned how to ride the waves.

We are today having peculiar need of learning this lesson. The ups and downs of life follow each other in quick succession.

We are "tossed about with many a conflict," perhaps many a doubt. We are possibly at sea, in unknown waters, but it is a good ship, and we have a good pilot. "The winds obey His will." He is "Master of earth and sky and sea." We are safe with Him aboard. And we can still sing,

Must I be carried to the skies  
On flowery beds of ease  
While others fought to win the prize  
And sailed through bloody seas.

We are as safe in a storm with Jesus as in the harbor or in a home nestled in the hills.

While their church house is full of water from the overflow, Second Church in Greenwood will hold its services in the East Greenwood school building.

Kagawa, a Japanese Christian who recently visited America, said he heard over here a good deal of talk about a revival, but he saw no evidence of one. He said we are too busy to have a revival.

The annual Business Meeting of the Walnut Street Baptist Church of Waterloo, of which Dr. Warren L. Steeves is pastor, was well attended, and splendid reports were given of all the activities of the church, the church showing a gain of one hundred and seventy-five members during the year and the missionary budget was raised more than any other year in the history of the church. The audiences in this church are large, especially on Sunday evenings. Baptism is frequently administered and additions are constant. The Bible School has an enrollment of thirteen hundred.

# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## "PREACHERS HAVE NO BUSINESS SENSE"

The caption is a quotation of what we often hear. We have no inclination to resent it. No worthy preacher ever felt that he had sufficient sense in any worthy line of endeavor. And fortunately so; for the more incapable we feel, the greater our reliance on Him who is the embodiment and source of wisdom.

But in the absence of this business sense, the Lord has richly blessed the preachers. Their achievements in educating their children have been second to men in no other profession, calling, or vocation. With less means, they have surpassed others in the expenditure of what they had, if the education of their children and their children's achievements can be considered as evidence. The reader is referred to "Who's Who." A larger percentage of those considered to be our greatest men are the descendants of ministers than can be found among men of any other class.

It may be fortunate that men so trusted as ministers are not good business men. Lacking in business ability, they may not be able to work the schemes used by shrewd business men—should they have the inclination. He was a business man, a banker in Richmond, Virginia, who embezzled from the Foreign Mission Board \$103,000.00 a few years ago. He was a business man in Atlanta, a real estate man who pulled down \$900,000.00 which Southern Baptists have been and are now paying back. These men were apparently exceedingly interested in the affairs of the denomination. Was their apparent interest for the sake of the bank in which the Baptists' money was deposited. Was it for personal gain? Much money has been deposited in banks without receiving interest. A learned and distinguished Presbyterian recently said that loan concerns a few years ago urged denominations to borrow and build because those with money to lend could obtain a larger rate of interest from churches than from other sources. But if the possessions of the denomination are more secure in preachers' hands because of a lack of business sense; then keep us ignorant.

## THANKS TO ASSOCIATIONAL DIRECTORS

A majority of the Associational Directors for the Every-Member Canvass have written giving results of their efforts. They have labored against many odds. Much hard work has been done and at the expense of the directors. We have never known more unselfish and sacrificial work. Notwithstanding this, no director has reported as having completed the canvass. At the same time, no one has indicated a desire to give it up. This is encouraging. The nature of obstacles varies. The one which discourages the directors most of all is indifference on the part of some pastors. Rains and muddy roads have interfered. Bank failures have interfered. But these directors in the main have shown a most excellent spirit. We greatly appreciate their untiring efforts.

If we can take the Bible as our guide, many of the churches are starting the new year very unwisely. There is evidence of a lack of faith. The people show an inclination to put second things first. They are afraid to promise the Lord. This lack of faith is doubtless responsible for the present financial embarrassment. Pastors can do no better work now than to stimulate the faith of the people and inspire them to the extent that they will be willing to walk by faith rather than by sight. Then they will make their pledges and the pledges will be paid. Otherwise, we are bidding for a continuation of the financial depression.

## HAPPENINGS OF INTEREST

Rev. O. P. Moore's Churches

Brother O. P. Moore, of Magee community, reports that with an incomplete canvass in his

churches, he already has twenty-five tithers signed up as against one tither for last year. There are seven in one church. He says that if the seven make as much as they did last year that their gifts will amount to more for the Cause than the amount given by the entire membership last year. Another church promises ten per cent of its gifts to the Cooperative work, which will mean twice as much as was given last year by the church.

## Baptisms by Missionary Pastors

The number of baptisms reported by missionary pastors last year is 486 instead of 49 as previously reported. This number is for the year 1931 and was taken from the reports of the various missionary pastors. Reverend L. T. Grantham's number was about 200 and Reverend O. P. Moore's 59. These brethren are serving, in the main, country churches.

## At Pascagoula

Reverend N. O. Patterson, pastor of the Pascagoula church, writes that their Every-Member Canvass resulted in subscriptions amounting to three times what the church has ever done before. The pastor has also reduced his salary by \$240.00 for the year. This was a voluntary act on his part and he is hardly able to bear it. The Sunday school attendance is large, the preaching congregations have about doubled and they have more than they can care for comfortably. The church is working on a building program.

## SOUTHERN BAPTIST SEMINARY ANNOUNCES ANNUAL CONFERENCE

(By G. S. Dobbins)

Plans for the Fourth Annual Pastors' Conference, to be held March 7 to 12 at "The Beeches," the home of the Southern Baptist Theological Seminary, follow:

This Conference has come to be one of the great occasions in the life of the Seminary, among the Baptists of Louisville and Kentucky, and for a growing number of alumni and others who take advantage of this opportunity to visit the School of the Prophets. Heretofore the Conference has continued for two weeks, but this year, owing to the demand for economy on every hand, the Conference proper will be confined to the one week of March 7 to 12. A strong program has been arranged and the Seminary is looking forward to a large attendance.

The Conference will open on Monday morning at "The Beeches," the Baptist Pastors' Conference of Louisville having accepted the invitation to hold their meeting at the Seminary beginning at 10 o'clock. At 11 o'clock the pastors will adjourn to the Chapel, where, together with visitors and members of the student body, they will be addressed by Dr. Fred Brown, of Knoxville, Tennessee. Dr. Brown will speak morning and evening, Monday and Tuesday, on the following subjects: "The Baptist Message to the Modern World." "The Scope of the Message." "The Pastor—Pivotal." "Our Resources Back of the Message."

On Wednesday, Thursday, and Friday, at the Chapel hour—10 to 11—Dr. L. R. Christie, Pastor Ponce de Leon Baptist Church, Atlanta, Georgia, will bring a series of addresses on the theme, "The Message of the Spirit to the Churches of Today."

Two morning conferences are proposed. The first of these round-table discussions will be held from 9 to 10 each morning, and will gather around the general theme, "Building a Church Program." The topics for discussion at this hour are as follows: "Studying the Field." "Knowing the Church." "Harnessing the Forces." "Finishing the Job."

The second series of morning conferences will be led by Dr. Frederick A. Agar, of the Depart-

ment of Stewardship and Church Efficiency of the Northern Baptist Convention. Dr. Agar's discussions will be on the following topics: "Finding the Facts." "The Stewardship Basis in Church Cooperation." "The Spiritual and Social Significance of Church Finance." "Stewardship and Missions."

In the afternoon, from 2 to 4, two great sectional conferences will be held. One of these sections will consist of the women interested in W.M.U. organization and methods. Some outstanding W.M.U. leaders will challenge the thinking and interest of a large group of devoted women, in the Seminary family and throughout the State.

The second section of the afternoon conference will be made up of associational superintendents and representatives, together with visiting pastors, who will be led in some constructive thinking as to the future of the Cooperative Program, the increased efficiency of the State and District Associational plan, and the utilizing of available resources in the interest of more effective working together on the part of Southern Baptists. This conference will be led by such men as Dr. C. M. Thompson, Mr. J. R. Barnette, of Nashville, Dr. P. E. Burroughs, of Nashville, members of the State Mission Board staff, and selected pastors.

At the evening hour, at Crescent Hill Baptist Church, a demonstration Church School of Missions will be put on. The classes for mission study will be offered for all the various age-groups, and the value and practicability of the School of Missions will be given emphasis by way of practical demonstration. As a fitting climax to the day, Dr. Fred Brown will speak from 8 to 9 on Monday and Tuesday, and Dr. Frederick Agar on Wednesday, Thursday, Friday, on some vital aspect of missions and stewardship.

Provision is being made for the accommodation of approximately fifty men in Mullins Hall. Mr. W. S. Bullard, the manager of Mullins Hall, is making the modest rate of \$1.25 per day for those who are entertained in the Hall. Accommodations outside the Hall can be secured in the Crescent Hill community at a very reasonable rate. Write at once to Mr. Bullard, making reservation or requesting information concerning a room in the community. The Seminary throws its doors wide open to its friends and former students during this week, and will do everything within its power to make the week both pleasant and profitable.

## DO ANGELS SING?

This, perhaps, is a matter of no great practical value. But some things which are not of first importance are interesting and yield a measure of satisfaction. For instance, some devout souls would be thrilled to know what Paul's "thorn in the flesh" was. But perhaps they could not use that knowledge to any practical ends.

I am at a loss to understand from what data one draws the conclusion that angels sing or ever did sing. We meet up with the thought or suggestion that they do sing, quite often. The thought is found in song and story and not infrequently in writings and speeches of interpreters and expositors of biblical literature. It is a very convenient and beautiful idea for the orator, story-writer and poet.

Recently one of our Baptist writers who wields a trenchant pen, used with apparent approval the phrase, "the singing of the angels," in connection with the account of the visit of the angels to the "shepherds." Also a writer in the Royal Service lent approval to the notion that angels sing. And writers in some other Baptist publications which I have recently read seem to inculcate the same doctrine.

Is there any authoritative statement in the Bible or elsewhere that angels do sing? If there is, let us have it. The thought is a beautiful and natural one.

January 28th is the last issue in January 1932. If you have not sent in your renewal and your subscription expires this month, please let us have it at once. One dollar will keep your paper coming for six months; 50 cents for three months.

## THE HYMN BOOK AS A FACTOR IN RELIGIOUS EDUCATION

(By E. M. Poteat, Mercer University, Macon, Ga.)

The home has the first chance, and the use made of it there determines the course of religious education ever afterwards.

There is no substitute for family worship. And family worship without singing is incomplete. Music is a revelation of God; else how could vibrations in the air wake harmony in the soul. God made our nature to correspond with the music of the spheres, and children from the earliest respond deeply to the concord of sweet sounds in song.

I can never forget the tones of my father's voice as in the twilight he struck the notes of:

The day is past and gone  
The evening shades appear;  
O, may we all remember well  
The night of death draws near.

I shall be told, of course, by the new psychologists of religious education, that little children should never be subjected to such sentiments—especially about dying! But I am not aware of any bad effects of that on my subconscious self, only discipline. Indeed, I take the risk of offending my possible critics by saying quite frankly that I am thankful for it.

And I go on to say that the practice of singing hymns at worship was kept up in my family till the household was scattered. This experience proved to me that children can be trained to love the great hymns, and to grow a distaste for the sentimental slush which has in recent years flooded our young people's meetings, and indeed all our church services.

Our plan was to begin at the beginning and sing the hymn book—always a standard book and never one of the so-called popular variety—clean through, taking the hymns as they came. In this way our children learned four hundred hymns and tunes. And I have since been deeply gratified to see them singing without looking at the hymn book in church, "Holy, Holy, Holy," "The Church's One Foundation"; "The Son of God Goes Forth to War"; "For all thy Saints"; etc. This I call religious education in the Home through the great music of the Christian Centuries.

## "A FALLING AWAY"

(By L. E. Hall)

The present year, when it closes, will have been a part of one of the most eventful periods in all human history. It seems that an impending crisis is suspended over all the world. In fact, the destiny of the human race, on all the earth, appears to be trembling in the balances of an infinite purpose. The period referred to began eighteen years ago. The ruler of the German Empire began the World War for the purpose of evolving a universal empire out of the wreck of nations. The effort ended with no empire at all. Instead of evolution, he found dissolution. Nations have gone to pieces, governments have fallen to rise no more, and the end is not yet. It is not probable that the British Empire, as it now is, will last three years longer. Indeed, it is very probable that it will not last through the present year. His "Britanic" Majesty is at one end of the situation and his goat-atic Majesty at the other. There is trouble ahead and God only knows just what the outcome will be.

In the Gospel of Luke our Savior points to this period and says, "There shall be distress of nations," and that men's hearts will fail them because of the things that are coming up on the earth. The falling away referred to, is in evidence beyond all doubt. Churches without discipline, a great majority of their members living with the world and for the world, with their backs upon Heaven and their faces toward destruction, are moving onward and downward, with no fear of God before their eyes, presents a condition deplorable indeed. I believe that there are a "few names in every Sardis" who have not defiled their garments. The Savior says, "That they shall walk with Him in white for they are worthy." His church will stand the test. It is the purchase of His blood, and "The gates of hell shall not pre-

vail against it." "He will overturn and overturn, until He shall come, whose right it is to reign."

It is claimed that there is more benevolence and more religion in the world than ever before. In this connection I want to say that the people of Israel were more devoted to the forms and ceremonies of their worship, when the Savior was in the world, than at almost any other period of their history; but Jesus was crucified just the same. It was religion that killed him.

## CARSON-NEWMAN COLLEGE SETS PACE

(By Walter M. Gilmore, Pub. Director, Knoxville)

Carson-Newman College, of East Tennessee, one of the oldest and best Baptist schools in the South, of which Dr. J. T. Warren is president, sets the pace for all of our Baptist institutions and agencies in one respect, at least. Every one of the twenty-eight or more members of the faculty tithes his income, bringing it into the storehouse of the church week by week.

Who can forecast the far-reaching influence of this fine Christian college! Not only are these teachers setting a worthy example before the 370 young people in their classrooms by taking an active interest in the support of the local church and the program of their denomination by giving at least a tithe of their income to it, but they are definitely teaching that tithing is the Bible plan of financing the Kingdom of God.

It does not require a college professor to see that if all the agencies and institutions are looking to our churches and denomination for their support would do likewise, the financial difficulties of the denomination would quickly come to an end. It is quite obvious that if all our denominational servants, including the pastors, would tithe their income and teach others to do so, it would be much easier to convince the rank and file of our membership that tithing is really the Bible plan and the most effective way of financing the work of our churches.

The First Baptist Church of Jefferson City, Tennessee, of which Dr. C. W. Pope has been the efficient pastor for the past five years, is the college church for Carson-Newman. It has a membership of some 680, the college constituting the most vital factor of the church.

With such an intelligent, consecrated leadership, it is not difficult to understand that in its recent Every-Member Canvass this church went \$1,500 beyond its budget for 1932, all of which will be added to the mission budget. According to Pastor Pope, the offerings of the church during December, when the new budget became operative, went far beyond anything the church has ever given before in the same month.

## SUNDAY SCHOOL ATTENDANCE JAN. 17

Jackson, First Church.....	827
Jackson, Calvary Church.....	995
Jackson, Griffith Memorial Church.....	445
Jackson, Davis Memorial Church.....	385
Jackson, Parkway Church.....	225
Jackson, Northside Church.....	87
Clinton Baptist Church.....	310
Offering.....	\$ 9.20
Meridian, First Church.....	774
Offering.....	\$44.13
Brookhaven, First Church.....	548
McComb, First Church.....	569
Offering.....	\$22.95
Columbus, First Church.....	788
Laurel, First Church.....	560
Laurel, West Laurel Church.....	431
Laurel, Second Avenue Church.....	288
Laurel, Wausau Church.....	59
Durant, First Church.....	213
Offering.....	\$10.01
Clarksdale Baptist Church (Jan. 10th).....	325
B.Y.P.U. Attendance January 17, 1932	
Jackson, Griffith Memorial Church.....	164
Jackson, Davis Memorial Church.....	162
McComb, First Church.....	125
Brookhaven, First Church.....	178
Columbus, First Church.....	173
Clarksdale Baptist Church (Jan. 10th).....	105
W.M.U. Auxiliaries Attendance	
Brookhaven, First Church.....	168

## THE CHRISTIAN COLLEGE'S INDISPENSABLE SPHERE

(By J. M. Price, School of Religious Education, Southwestern Seminary, Seminary Hill, Texas)

In the early days in America the primary purpose of the Christian college was to train for the ministry. A letter in 1642 indicated that the occasion of the founding of Harvard was the dread of "leaving an illiterate ministry to the churches when our present ministers shall lie in the dust." In 1754 President Clap said of Yale, "The great design of founding this school was to educate ministers our own way." The University of Richmond grew largely out of a resolution at a general Baptist meeting in 1809 urging the "establishment of some seminary or public school to assist young preachers to acquire literary knowledge." Furman University was the mother of the Southern Baptist Seminary, and Baylor of Southwestern. The number of ministers and missionaries produced has always been one of the strongest arguments for the Christian college.

In the course of time there has come the feeling that the Christian college could render one of its largest services in the training of Christian homemakers, teachers, lawyers, journalists, business men and others. Accordingly, the curriculum has been broadened, and departments or schools for training for these lines of work have become outstanding. Much has been said about seventeen of eighteen prominent men of letters, eighteen of twenty presidents who were college men, and seventy-five per cent of those in Who's Who being from Christian colleges. Baylor University has boasted of furnishing one-ninth of the high school leaders in Texas. Mississippi College at one time claimed three-fourths of the high school teachers and principals in that State, and Union University once had one-twelfth of her graduates in Who's Who. So we have trained many types of Christian leaders.

But the time has come when these two arguments are not as outstanding as formerly. The majority of Baptist boys and girls are now in State schools, soon two-thirds will be there, and before long three-fourths. This is due to the decreasing number of denominational schools and the increasing number of State schools. As a result, many of the ministers and religious leaders are coming from State schools. The number in my classes in the Seminary is surprisingly large, and the quality is fine. Soon we shall have to change greatly our statistics at this point. The same is true of the leaders in other fields of endeavor. In other words, we are being forced to give up the hope of educating in Christian schools the most of our Baptist constituency or even of our future leaders.

If then, we cannot train all or most of our constituency, why not go out of business altogether? If other schools are good enough for some, why not for all? If Oklahoma Baptists must eliminate all but O. B. U., why not drop it too? If Arkansas Baptists must face uniting their three schools into one and locating centrally, why not quit entirely? Here is the reason. In addition to their value for the minority whom they will train, Christian colleges are indispensable in society as a leavening influence. Drop them altogether and education would ultimately move toward paganism, and civilization decay. We must maintain in each State one or more efficient Christian schools as missionaries in the educational field, and if all evangelical denominations do this they will both train many youth and leaven the educational lump.

Friends of the W.M.U. Training School will want to tune in on WHAS, Louisville, Ky., February 6th, 5:00-5:30 P.M., Central Standard Time, to hear the program given by the chorus under the direction of Miss Claudia Edwards, director of music.

Evangelist B. R. Lakin and Singer R. A. Walker closed a very successful year's work with a five-week's meeting at Akron, Ohio. They conducted 16 meetings the past year in Mississippi, Kentucky, Ohio, and West Virginia. They have now two months engagements in Florida.

# REACHING THE DEAD LINE AT FORTY

A few weeks ago the writer received a letter from a church member stating that a church in a certain town was looking for a pastor. The member stated further that they did not want a man who was more than forty years of age.

The above statement put us to thinking. The first thought was that in no other line of work does a man think of retiring at forty. Doctors and lawyers and bankers and many others are supposed to be at their best around sixty and sixty-five. The next thought was that if a preacher makes the proper preparation for his life's work, he must take a full college course and a full seminary course. Four years are required in college. As a rule, he will not finish his college course before he is twenty-one years of age. Then if he completes the full seminary course with his Th.D. Degree, this will require five years. That means he cannot settle down for his ministerial work before he is twenty-six years of age. The average would doubtless be thirty years. But say he gets through by twenty-six and the churches desire to retire him at forty, he has only fourteen years for his life's work. The next thought was that with this attitude on the part of the churches, what encouragement is there for a young man to enter the ministry. The next observation was that the majority of the preachers whose lives have meant so much for humanity accomplished their greatest work after they had reached the age of forty. Some of them have been doing their best work from sixty to seventy. And the last thought was that if the churches are right in making the age limit forty, then the outlook for recruiting the ministry is not very encouraging.

Preachers may sometimes be to blame for early retirement. They may forget to study. Ere this time it has been learned that the Lord does not simply pour the messages into a man's head when he gets up in the pulpit. The preacher must study hard and pray a good deal if he preaches in a way to hold his congregation. There may be another element which causes churches to fear to call a man somewhat advanced in years. The church may feel that an aged man incapable of accomplishing the work may be on their hands and that the church will have to support him without having his service. To say the least of it, this should encourage a man to do his best work all the time so that the churches shall not think of his age.

—R. B. Gunter, Cor. Sec'y.

## MUSINGS OF A CHUMP

I went to church recently and heard a visiting minister speak. The pastor said he was a wonderful man of God, mighty in the Scriptures, a great preacher of the word, and that he would bring the message of the hour. When he arose he said, with a great show of humility: "Brethren, beloved in the Lord, the pastor made a serious mistake. He said I would bring the message. I will not. The Lord must send it. I am asking for a message and He will give it. Before I would attempt to bring the message of the hour I would run from this house." He said many more things with much display of humility. He said he was not a preacher, but he once thought he was, and it took him many years to learn he was not. Then he said: "I am a God-called teacher of the Word—that is what I am." I soon decided that if he was as smart as I am he would soon learn he was not that. In less than an hour he convinced everyone present that the Lord did not supply the message.

Yours truly,  
—A. Chump.

An editorial in The Baptist of Chicago says, "There is no more authority in the New Testament for congregationalism than for presbyterianism or for episcopacy. The only valid test of a church polity today is efficiency." This could be said only on the assumption that the example and practice of the New Testament churches founded by the apostles, has no authority for us today. And that, of course, is not the belief of Baptists in these parts. Please bear these things in mind when organic union or cooperation of Northern and Southern Baptists is proposed.

# A WEEK AT BLUE MOUNTAIN COLLEGE

(By Miss Emily Taylor, At Request of Secretary H. L. Martin)

A week at Blue Mountain College leads one to feel the importance of Christian Education. The inspiring and wholesome atmosphere, the social life, the academic training, the esthetic ideals, and the religious interests of the students show what a girl may gain by attending such a college.

Monday marks the beginning of a busy week. After a morning of classwork, students are free to put aside books in the afternoon and play tennis or golf, ride horseback, hike, or engage in any interesting recreation desired. Then, there is probably a lyceum number, a society anniversary, or a recital given by one of the art departments to furnish an evening of enjoyable and instructive entertainment to the students, faculty, and town people.

At the close of the next day immediately after supper, the big campus bell is rung and all the students assemble in the large auditorium for "Mrs. Berry's Talk." Here each week Mrs. Berry, who has been connected with the college for over half a century, talks to "her" girls. What about? Almost everything. She talks about spiritual, mental, and physical health. She urges each student to value time, to take advantage of opportunities of learning and of developing a higher moral character, and to attend and take active part in all the religious activities on the campus. She begs that they "not spend so many nickels" unnecessarily, but be willing to sacrifice as their parents at home are sacrificing. By her noble example, her winning personality, her kind and sympathetic heart, and her mother-like attitude, Mrs. Berry has won the hearts of many thousands of girls, and has ever held high before them the ideals of Blue Mountain College.

On Wednesday night the six circles of the Y.W.A. meet in their respective places, and once each month all the circles come together for a general assembly. The programs are planned by students under the supervision of Miss Mary D. Yarborough, student secretary. In Y.W.A. the girls are brought in close touch with home and foreign missionaries through prayer and study. They are given opportunities to contribute to the Blind Girls' Home in China, and the Lottie Moon Christmas Offering. In mission study courses they receive new inspiration and instruction as to the wide field of harvest and a realization that the laborers are few. They are made to feel a personal interest in lost souls, and a sincere yearning to have a part in sending Jesus, the only hope, to people lost in sin and bewildered by sorrow.

In the daily schedule of work, classes run from eight A.M. to twelve-thirty P.M., and from two to four P.M. Each morning there is an intermission of thirty minutes for chapel, an exercise usually led by a faculty member or some visiting speaker.

On Thursday morning each week the Master's Minority group meets from six-thirty to seven in the Student Room where a morning watch service is held. It is on Thursday also that the chapel exercise is given over to a meeting of the entire Student Government Association, which plans its own exercises and programs, according to the desires and needs of the body as a whole. Through this efficiently working body the students are made to feel the responsibility of upholding the honor and high ideals of the college. They realize more perfectly the real worth and meaning of the verse of Scripture found in Phil. 4:8, which has long been quoted as the Blue Mountain College verse: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

On each day of the week when lunch is over, many of the students voluntarily make their way to the "Religious Headquarters" or "Student Room" for the regular noonday prayer meeting, which is usually led by one of the students. In this room there is placed daily, a helpful and inspiring message, written by the student secretary.

Here at noontime students may come for spiritual food, for strength and courage from on high that they may be better fitted to resume the remaining duties of the day. Probably nothing has meant more to many girls than this pause of a few minutes in the midst of a busy day to come in closer contact with the Holy Spirit. At this time Christ is made more real and precious in the hearts of students.

Sunday brings with it many opportunities of service and worship. Through the well-organized Sunday school and B.Y.P.U. departments each student enrolled can find her place and engage in a definite work. Here she is able to find, to use, and to develop her talents for her Master. Esthetic interests are created, high ideals are developed, and there are manifold opportunities for personal consecration on the part of every student.

Twice each month immediately after noonday prayermeeting on Sunday a group known as the Life Service Band meets. This band is made up of about twenty members. These girls have consecrated their lives and services to their Master in whatsoever work they are to follow.

From one-thirty to three-thirty on Sunday afternoon is the time known as "quiet hour," during which the buildings are kept quiet; no musical instruments are played and there is no visiting from room to room. This gives each girl the opportunity of spending at least a part of the day in Bible study, worship, and meditation in the quiet of her own room.

Blue Mountain College is a college where the religious life of a student means most! It is a college where the atmosphere is made wholesome and inspiring because there is a wide-spread attempt to make Christ a living reality on the campus. The religious activities are not simply extraneous phases of college life; they are vitally connected with every phase of work in the college, and go to make up a fuller and more complete training, that the student may be better fitted to serve her God, her country and the world.

—BR—

Dr. T. L. Holcomb, pastor of the First Baptist Church of Oklahoma City, has accepted an invitation from the First Baptist Church of Balboa Heights in the Canal Zone to conduct a revival meeting beginning February 14th and continuing for two weeks. His church has granted him a leave of absence for the month of February to make the trip and lead in the meeting. This church occupies a strategic position on the isthmus, the "Crossroads of the World," and offers a fine opportunity for service. Rev. Alfred Carpenter, of Oklahoma, is pastor of the church. Bro. Carpenter is a graduate of O. B. U. and of the Southern Seminary.—N. R. Drummond.

We know of no better man for this work than Dr. Holcomb.—Ed.

—BR—

## Continued from page 8

the revival is not over. There are prayer meetings and search, the Scripture bands, souls are still being saved.

Dear friends, God's mighty hand is with us to save. We need help, prayer help. O, if you know how to pray, help us. Multitudes still wait in outer darkness. Help us to bring them to Christ.

Yours missionary, Pearl Caldwell.

## STEWARDSHIP OF TIME (February)

Introduction: Divine Omnipotence furnishes time. This time is sacred. No time to waste. No time to kill.

I. Man of few days.—Job. 14:1-2; Psalm 89:47-48.

II. Apply hearts to wisdom.—Psalm 90:12; Col. 4:5.

III. Why Idle? Matt. 20:6-7; John 5:17; John 9:4.

IV. Redeem time. Eph. 5:15-16; Col. 4:5.

Conclusion: Kingdom of God must be given a part of every Steward's time. Money cannot be given in place of time. May we let household care and business, yea, pleasures also, have second place and Matt. 6:33.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our hearts are rejoicing because of the contacts we are having with our faithful District, Association and Local W.M.U. officers. To date we have held twelve meetings with 24 associations, the attendance has been unusual. These earnest women have revealed by their response a deep desire to be the most efficient leaders possible. Though the rains have descended their spirits have not been dampened. We predict a growth in spirituality and efficiency among our W.M.U. Organizations for the year 1932.

At the close of our Institutes February 18th we will print a list of the 100% associations and societies. Pray for the success of these meetings yet to be held. His promises are to the faithful. Surely, our W.M.U. officers will be able to claim that promise.

We are printing two communications of interest on our Page. The one a letter from our own Miss Pearl Caldwell, the other from a Margaret Fund daughter. If you have had a part in these two phases of our work, rejoice and be glad.  
January 29th, 1932.

Dear Mississippi Friends:

A final check-up reveals the fact that you have sent to the Training school sixteen (16) lovely cakes this session. In every case we have tried to write a note of thanks to the individual or organization sending the cake. On some of the packages there were no names, so we were greatly handicapped. In the case of others, we failed to read correctly the addresses, and the letters have been returned to us. Therefore, we are taking this opportunity to express again our appreciation of your goodness to the Training School household.

In addition to the cakes, we have received canned fruit, preserves, jelly, napkins, pecans, etc. All such gifts help us materially in keeping our household expenses at a minimum. We have been unable to acknowledge two barrels and a box of canned goods because the donors did not put their names and addresses on them.

Praying God's richest blessings on you and all that you are doing in His name, I am

Cordially yours,

Carrie U. Littlejohn, Principal.

### A MESSAGE FROM CHINA

The meetings in Chi Li had been in progress three days. Ten or twelve had been saved, and yet there was not the deep yearning to see souls saved that was needed.

On the third evening we had sung and prayed for special objects. The preacher was just ready to announce his text, when suddenly guns began to fire, the bugler bugled, all knew what it meant—kidnappers, kidnappers. Someone was in danger of being taken for ransom. Those whose appointed duty it was to guard the gates to the town did their duty faithfully. With the first shots the preacher said "If you feel afraid, pray." With one accord we dropped to our knees, yea, many on their faces before the Lord. One thing that made the situation seem more dangerous was that two weeks before a young man of about 20 had been taken from their very midst and was still in the hands of the bandits because the ransom price required was far beyond what the family possessions amounted to. No one thought to ask Brother or Pastor so and so to lead in prayer, but the whole congregation burst into a volume of prayer, the Chinese do not know how to pray silently, but must use the voice and lips. We prayed no 3 minutes or 5 minutes, but as long as the firing continued we prayed. No captive was taken that night. Praise be to His Holy Name.

Then one arose and said, "We were most earn-

## Our Young People's Column

Greer, South Carolina,  
December 31, 1931.

Dear Friends of Charleston

W.M.S. and Auxiliaries:

I was rather dreading looking forward to Christmas this year. Somehow, Christmas away from home is a lonely time. Our thoughts are turned across the ocean and pangs of homesickness begin to creep in. I almost wished I could skip over the holidays and keep on with my work. Then your Christmas box came. I was so excited. It was so big and heavy and I could scarcely wait until Christmas to open it. My sister and I spent the holidays with an uncle and aunt in Greer. I never dreamed that one little girl could get so many lovely things. I shared everything with my sister and it made a wonderful Christmas for us both. We had so much fun opening the box and wondering what each package contained. If I had written a letter to Santa Claus and told him just what I wanted, he couldn't have pleased me more. All the things that a girl longs for and just what I needed, too. I haven't words to express to you my deep appreciation for every single gift. You can never fully know what real joy and gladness you have brought into the hearts of two lonely girls.

We received letters from Mother and Daddy today. Mother has been in Shanghai since September with the children. Daddy has been doing evangelistic work in and around Canton. He is spending the holidays with them in Shanghai and is going to take Mother and my baby brother back to Canton. They will put the other two children in boarding school there in Shanghai. There aren't any High Schools for Americans in Canton. They dread the separation. First they had to leave us in America and now they are having to leave two others in Shanghai for educational advantages. Daddy said that the family had grown pitifully small—from eight to three. But that is just one of the sacrifices which missionaries must make.

Mother and Daddy are greatly enjoying their work among the Chinese. The Chinese do not particularly care for foreign interference with education at present, but the field of evangelism is open for service. Daddy said it was the promising and fruitful field of service in China today. The Chinese as a whole are eager and ready for the Gospel. The missionaries are doing a great work in China, but they can reach only a comparative few. Millions are living and dying without the knowledge of Christ. Daddy said that the political situation in China today was very serious. If communism gets hold of China it will be a real tragedy. The President of China recently sent out a call for all Christian Chinese to pray earnestly for China's welfare. China is passing through a trying period. I want to ask all of you to join with us in praying daily and earnestly for China. Real pray-

ers will work miracles when all other powers fail. I look forward to the time when I shall be fully prepared to go back and serve China.

I was born in China and lived there until I was twelve years old. I learned the language as a native tongue. I became familiar with the people and their customs and it is really home to me. When I go back it will be like going back home again. I am now a Junior at Limestone. When I get through I will teach a few years to pay back my debts, then I will go to the Training School and back to China. My brother is at Emory University studying to be a medical missionary to China.

Thank you again and again for the lovely Christmas box. I wish I could see each one of you and thank you individually.

Won't you pray that I might be a worthy vessel for Christ?

Lovingly and prayerfully,

Ruth Anderson,  
(Margaret Fund Student)

est in our prayers when we feared one of our town might be taken captive. Shall we be less in earnest about these lost souls?" Then again we fell to the dirt floor and plead that His Spirit would convict of sin and that souls might be saved.

The preacher preached earnestly from "It is appointed unto men once to die and after this the judgment."

The altar call was given, convicted souls went forward. Thirteen gave their hearts to Jesus as He cleansed them from their sins. How we do praise Him.

People were now in dead earnest about the lost. There was a deep spirit of prayer and much going out to seek the lost. Thus has started a great revival. "The hand of the Lord was with us, and a great number that believed turned to the Lord."

From His Word we held up sin, sin, SIN, and the BLOOD of Jesus that cleanses. Sinners were saved all the way from 12 years up to 84 years old. The Holy Spirit is here in convicting power. Sinners come forward to the old fashioned mourners' bench, confess their sins and are cleansed by the Blood. Infidels, prodigals, harlots, self-righteous and all classes are being cleansed and born into the Kingdom of God. Praise His Name.

It is not an unusual thing to see someone or several drop to their knees during the service, praying that some member of their family or some friend be touched by the message and that the Holy Spirit convict of sin. When some have gotten saved they have gone into near-by villages seeking out their relatives and bringing them to the services, where they, too, have gotten saved.

At times the speaker found it well nigh impossible to undertake to speak. There having been such volumes of prayer that every word would be used of God to strike deep into the hearts of sinners. We so felt the presence of God. We felt the ground was holy and full of awe.

Old scores were settled, people not speaking for years are now loving brothers and sisters in Christ. The Zachaeus spirit is in our midst, money and many articles obtained unjustly have been restored.

The meeting is over, scores were saved, and yet  
(Concluded on Page 7)

# The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Notes and Comments

Dr. John H. Hooks, of First Bap-  
tist Church, Grenada, announces that  
Dr. Rowland Leavell, of Georgia, will  
do the preaching in an evangelistic  
meeting beginning February 29 and  
continuing two weeks. The singer  
has not been selected for the meet-  
ing.

The first monthly session of the  
North Mississippi Baptist Pastors  
and Laymen's Bible Study Assembly  
met with Central Baptist Church,  
Grenada, January 18th. High waters  
kept some away, but an interesting  
program was rendered. Romans 11  
to 14 chapters were studied and dis-  
cussed informally by B. L. Hamby,  
J. H. Page, J. H. Hooks, E. R. Hen-  
derson, R. B. Patterson and R. L.  
Breland. It was voted a helpful oc-  
casion. In business session the fol-  
lowing officers were elected for the  
year: R. L. Breland, President, and  
R. B. Patterson, Secretary-Treasurer.  
R. L. Breland and J. H. Page were  
appointed to prepare program for  
next meeting, February 21st, at  
Grenada. Romans 15 and 16 chap-  
ters discussed.

The Tallahatchie-Yalobusha two-  
county W.M.U. School of Instruc-  
tions was held at Oakland on Janu-  
ary 19th. The meeting was opened  
at 10:00 a.m. by Miss Fannie Tray-  
lor, our much-loved and efficient  
State W.M.U. Executive Secretary.  
Pastor J. H. Page led the opening  
prayer. Devotional by Miss Frances  
Landrum, our lovely Young People's  
Leader, in a most affecting manner,  
who also explained the meaning of  
the year's calendar. Miss Traylor  
took much time and pains to explain  
the W.M.U. Year Book. Miss Lan-  
drum then gave a talk on Missionary  
Education for young people. After  
which she repaired to the parlor of  
the lovely home of Mrs. L. L. Dolla-  
hite, where she trained the young  
peoples' leaders of the local soci-  
eties in their work. At noon a splen-  
did self-furnished lunch was served  
in the rear of the church—what is  
meant by self-furnished is that each  
one attending furnished sandwiches

and then the local church furnished  
drinkables and such other things as  
they wished. It was superabundant.  
Some six or eight of the societies of  
the two counties were represented  
and a fine attendance from Grenada.  
Many could not attend from Talla-  
hatchie on account of the flood that  
had them shut off. Four of the male  
gender were present: Pastors J. H.  
Page, of Oakland, R. L. Breland, of  
Coffeeville, and Deacon T. T. Gooch,  
of Oakland, and Theo. Smith, of Coffeeville. It was a good day and all  
who attended were helped and ready  
for a better year's work. Oakland  
was present 100%. Good! Mrs.  
Vira Rice, of Charleston, Leader of  
District 3, added much to the meet-  
ing.

Our brothers, sisters and friends  
to the west of us have our heartfelt  
sympathies because of the destruc-  
tive flood that has dispossessed them  
of their homes, at least temporarily,  
destroyed their stock and other pos-  
sessions and greatly injured them  
from many ways. We who are not  
so injured must help them materially  
and pray for them constantly. The  
Lord does right, but still it is not  
always the most guilty who suffer  
most. It rains on the just and the  
unjust alike. Let us help what we  
can—clothing, food, feed-stuff, chick-  
ens and money. Anything will help.

This is the week when Baptists  
of the South must save our wonder-  
ful Baptist Bible Institute from be-  
ing lost. If 3½ millions of Baptists  
stand by and see the best missionary  
force we have be sold for the paltry  
sum of \$50,000, Baptists are not  
made of the stuff we think they are.  
If we will read the growth of Bap-  
tists in New Orleans and surround-  
ing territory since the B.B.I. was  
organized there it will surely inspire  
everyone to do something to save it  
to our Cause and the Cause of the  
Master. These deeds read like the  
working of miracles than of mere  
men.—In fact they are miracles, the  
miracles of God's saving grace under  
the preaching of the Gospel made  
possible because we have had this  
noble, God-inspired institution there.  
We are told that other people have  
the money all in hand to buy the in-  
stitution if it is sold. It has build-  
ings and grounds worth a million  
dollars. Shall it sell for a twentieth  
of that? If you or your church has  
not sent in an offering for that  
purpose, do so today. Send to Dr.  
W. W. Hamilton, President, B.B.I.,  
New Orleans, La. Don't forget!

### Baptist History Paragraphs

As soon as the people were settled  
in their new home near the banks of  
"The Father of Waters," far west  
from their former South Carolina  
homes, the matter of regular serv-  
ices came up, as it always will with  
God's true people. They realized  
that if they forsook the assembling  
of themselves together, as is always  
true, they would grow cold and in-  
different and perhaps give up the  
worship of God altogether. And be-  
sides they were interested in the  
souls of others about them, so were  
anxious for prayer and preaching  
services.

No church houses were available  
for this purpose, so they decided to  
meet in the homes of the members  
of the church. Richard Curtis, Jr.,  
was a licensed preacher, so they met

weekly in the individual homes of the  
people and he preached to them and  
had prayers together to the glory of  
God and the edification of their peo-  
ple. It is reported that some deep,  
spiritual meetings were held in these  
modest homes out in the forests of  
the Natchez country. God met with  
them there and stirred their souls  
with his Spirit and they feasted on  
His holy word and were happy in  
Him.

"The souls that on Jesus shall lean  
for repose,  
He'll never, no never, desert to their  
foes."

These meetings in the homes of  
the people grew in size of attend-  
ance and in interest. Pretty soon  
others who lived near by, both Amer-  
ican and Spanish, began to attend  
and take an interest in the preach-  
ing of the pure Gospel of salvation  
by Grace as taught in the Bible.  
This even got to the ears of the Com-  
mander of this part of the Spanish  
territory. This did not please him very  
well. So pretty soon he took steps  
to stop this preaching by Baptists.

In the meantime, however, William  
Hamberlin, a prominent American  
citizen, and Steven DeAlvo, a Span-  
iard, were converted under the  
preaching of Richard Curtis, Jr., and  
asked baptism at his hands and  
membership in the church. This  
brought up the question as to who  
could or should baptize these con-  
verts, Curtis not yet being ordained.  
The question was referred to the  
home church in South Carolina, and  
seemed to be answered in about this  
way, "that there is no law against  
necessity, and under the present  
stress of circumstances the mem-  
bers ought to assemble and formally  
appoint one of their number, by elec-  
tion, to baptize the young converts."  
This they did, and Richard Curtis,  
Jr., was appointed to administer the  
ordinance and baptized Hamberlin,  
DeAlvo, and others, both men and  
women. This is the first converts to  
the Baptist faith on Mississippi ter-  
ritory that we have any account of,  
and the first Protestant converts  
(Baptists are not Protestants, but  
are so considered by Catholics and  
some others).

—O—

### Veterans of the Cross

There lives at Coldwater, Miss.,  
and serves churches in the surround-  
ing territory, one of our most splen-  
did preachers, still active and able  
to do good work for his King. He  
is not old as the years go, but the  
work he has done measures up with  
many who are older. This veteran  
of the Cross is none other than Rev.  
B. F. Whitten. He was born in  
Tippah county, Miss., April 24, 1864.  
He is the son of Alfred H. and Eliz-  
abeth Ann Whitten, and a grandson  
of Rev. Ambrose Ray, of former  
years and precious memory. In his  
seventeenth year he was led to Christ  
and in his eighteenth year united  
with Union Baptist Church under  
the pastoral care of Gen. M. P. Low-  
rey, D.D. At the age of twenty-two  
he was married to Miss Flora Lee  
Bennett, of Tippah county. He was  
licensed to preach by Union church  
and moved at once into Union coun-  
ty and connected himself with Lib-  
erty church. At this place he began  
his ministry, but attended Poplar  
Springs Normal College as a prep-  
aration for his chosen work. Poplar

Springs Baptist Church called him  
to ordination in 1888 and ordained  
him, Elders J. B. Gambrell, R. A.  
Cooper, J. T. Pitts, J. D. Barton and  
R. C. Bean serving as presbytery;  
the ordination sermon was preached  
by Dr. J. B. Gambrell, of blessed  
memory. He was pastor of Poplar  
Springs Church until he located in  
Lafayette. In Lafayette he helped  
to organize Burgess Baptist Church,  
where he was pastor until he left for  
Louisville, Ky., for his course in the  
seminary October 1, 1893. Return-  
ing from the Seminary, Brother  
Whitten has served faithfully many  
of the good churches in our State,  
largely in the delta. His last pas-  
torate before going to Coldwater was  
with the Hollandale Baptist Church,  
where he did a splendid work. The  
physical condition of a child made  
it necessary that he give up his  
heavy work and locate at Coldwater.  
He is still ready and able to do a  
splendid work for the Lord May he be  
given many useful years yet. Bless-  
ings upon you, beloved of the Lord.

(Note: This article was prepared  
and ready to send in when Bro.  
Whitten's article appeared last week;  
one or two small changes were made  
after that.—B.)

—B—

(Continued from page 15)

ordained until he has been called to  
a definite field. Failure to adhere  
to this understanding has added  
thousands to the list of unemployed  
ministers.

Another contributing factor is the  
lack of any definite direction of  
churches and ministers in the for-  
mation of the pastoral relationship.  
The Northern Baptist Convention  
has had to face this same situation,  
and has already taken definite offi-  
cial steps seeking a solution. It is  
to be sincerely hoped that at the  
1932 Convention Southern Baptists  
will also take definite steps in this  
direction. The appointment of a  
committee or commission of compe-  
tent men to make a thorough study  
of the situation and to report back  
at the 1933 Convention, making defi-  
nite recommendations, is a con-  
summation for which we should  
earnestly hope and pray.

A third condition is the lack of  
any generally accepted code of min-  
isterial ethics, which has caused  
great confusion in the minds of  
ministers as to the proper procedure  
in forming a pastoral relationship.  
This lack of any definite generally  
accepted standard, coupled with the  
large surplus of ministers seeking  
fields, has inevitably resulted in  
abuses by both churches and min-  
isters. Because of the lack  
of an accepted standard of ethics  
many have unknowingly acted un-  
ethically in the method of seeking a  
field, while others for the same rea-  
son refuse to admit even to them-  
selves that their practices are of a  
questionable nature. Members of  
other professions, such as medicine,  
law, etc., have found it expedient  
to have an approved code of ethics  
for the guidance of their members.  
Many Christian bodies have also  
found it advisable to adopt a code  
of ethics. Methodists, Presbyter-  
ians, and other bodies have codes  
approved by the denomination, and  
have found them greatly beneficial  
in helping to clarify the thinking

Continued on page 13

## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR JANUARY 31, 1932

—o—

(By L. D. Posey, Jena, La.)

Subject: Jesus Feeds the Multitude.  
Gouden Text: Jesus said unto them,  
I am the bread of life: he that  
cometh to me shall not hunger,  
and he that believeth on me shall  
never thirst. John 6:35.

Scripture for Study: John 6:1-13,  
48-51; for supplemental study,  
John 6:1-71.

Time: Most likely, April 29, A.D., in  
the third year of Christ's ministry,  
and about fifteen months after the  
events of the last lesson we stud-  
ied.

Place: On the plain near the north-  
eastern coast of the sea of Galilee,  
and almost directly east of Cap-  
ernaum.

#### Introduction

For the events in the ministry of  
Jesus between the dates of our last  
lesson and this one, John records  
only the healing of the impotent man  
at the pool of Bethesda in Jerusalem.  
John 5:1-10. The best Bible students  
are greatly divided as to the date,  
and hence, the occasion of Christ's  
visit to Jerusalem at which time he  
performed that miracle. The fact is  
important; the date of the fact non-  
essential.

In the other Gospels we learn that  
during the period omitted by John,  
Jesus selected his twelve disciples  
which were afterwards designated as  
apostles, preached his sermon on the  
mount, Matt. chapters 5, 6, 7, per-  
formed many miracles, and did much  
teaching by parables. In short, it  
was his great Galilean ministry.

From the incessant toil of that  
year, Jesus called his apostles to the  
sparsely settled district northeast of  
the sea of Galilee for a vacation, and  
special teaching to them. But they  
found themselves thronged in a  
short while by multitudes, many of  
whom were on their way to Jerusa-  
lem to the passover feast, while  
others had seen him depart in that  
direction across the sea, and because  
of his teachings and miracles, had  
gone around the sea at the north,  
that they might again hear his grac-  
ious words and see his mighty works.  
But these facts will be "as sounding  
brass or a tinkling cymbal," unless  
we get their practical and spiritual  
truths.

#### The Lesson Studied

##### I. The Divinity of Christ.

The Deity of Christ is clearly set  
forth here in two ways, though so  
closely related they can hardly be  
distinguished. The first is his cre-  
ative power. True, he had five small  
loaves and two little fishes with  
which to begin; but to make that  
small boy's lunch feed five thousand  
men besides women and children, and  
have twelve baskets full of frag-  
ments of food after all had been  
thoroughly fed, was just as much a  
divine act of creation as the making  
of a world. Only God could do either;  
and since Jesus did the first, it  
proved his ability to do the last, and  
demonstrated his power to create,  
and verified Gen. 1:1 and John 1:3.

The other phase of this same truth

and so closely related to it, and  
which teaches the Deity of Christ,  
was the miracle of feeding the mul-  
titude as he did. When Jesus made  
the world and all things therein, he  
made the laws by which all things  
of the world are ordinarily governed.  
Included in those laws are the laws  
of the seasons in which grain is  
produced for bread, and fish spawn  
and grow for meat. The miracle  
consisted in doing in a few minutes,  
and before the eyes of the multitude,  
what would otherwise have taken  
three months. He did that too, with-  
out disrupting the laws which he had  
made. Just as the watch-maker  
presses a spring, and by a turn of  
the stem of the watch, runs the  
hands backwards without injury to  
the watch, so Jesus, as God manifest  
in the flesh, performed miracles  
without destruction to the universe  
which he has created.

##### II. The Compassion of Jesus.

In this incident the compassion of  
Jesus is demonstrated. By creation,  
the people were his. By the bonds  
of the flesh, they were his brethren.  
In the plan of redemption, they  
were potentially his by the shedding  
of his blood for their redemption.  
His love went out for their hungry  
bodies. And as he fed them literal  
bread for their bodies, now through  
faith in his redemptive work of  
grace, his word to us becomes the  
bread of eternal life upon which we  
may continually feast. Furthermore,  
as those people were unable to feed  
themselves there, and Christ had  
compassion on them; so are we un-  
able to save ourselves from eternal  
death, but he has compassion on us,  
and will save all who will trust him.  
There may have been some who  
would not partake of his bounty, and  
may have fainted with hunger; but  
it was not his fault. So with those  
who refuse his proffered mercy now.  
They are lost, but their blood is  
upon themselves.

##### III. The Importance of Little Things.

Humanly considered, a small boy  
with his dinner rolled up in a napkin,  
was about the least of the things  
in evidence that day. But that boy's  
generosity coupled with his lunch in  
the hands of Jesus, proved the great-  
est things there. We can imagine  
the reluctance with which he may  
have parted with his dinner; but who  
can estimate his joy as he saw that  
lunch multiplied into a feast for a  
multitude? It matters not how in-  
significant we are, nor how small  
our offering, Jesus can use it and us  
in a mighty and glorious way, if we  
make the full surrender. My guess  
is, that boy got one whole basket  
full of the fragments after the din-  
ner was over.

##### IV. Human Agency.

Jesus did the work, but he did it  
through human agency. He took the  
boy's lunch, and as he increased it,  
he had the apostles distribute it. So  
now he uses human instrumentality.  
It is his blood that saves; but the  
Gospel that reveals him has been  
committed to men. The Holy Spirit  
takes it and convicts of sin, and re-  
generates those who believe. Had

the boy or the apostles refused to  
do their part, the work would have  
been hindered. Are we faithfully do-  
ing our part as human agents in the  
salvation of the lost?

##### V. Gathering the Fragments.

The unrestricted bounty and the  
scrupulous economy of Jesus come  
together in this incident. He fed to  
the limit of their hunger and then  
saved the scraps. So when we have  
feasted to the salvation of our souls  
and through the means of grace have  
come to the full stature of manhood  
in Christ Jesus, there is still the  
bread of eternal life for all who will  
accept it, and a fountain that never  
runs dry.

—BR—

### RULEVILLE BAPTISTS FAIL TO SEE SHADOW

—o—

This is an hour when the term  
'adventure' has been relegated to the  
background of oblivion. Conserva-  
tism reigns supreme. Almost every  
conceivable institution has hastily  
sighted a real or imaginary shadow  
and beaten a disorderly retreat to its  
hole, announcing to the world many  
months of wintry blackness.

The Ruleville Baptist Church, how-  
ever, notwithstanding the funeral  
bell of mournful prediction so often  
told in its ears and the mournful  
procession going about the streets,  
ventured to adventure with God in  
the realm of faith. The Church had  
erected a magnificent building in  
better times; now the 'Piper' must  
be paid. The insistent urge of a  
heavy bonded indebtedness called  
them forth, very timidly at first;  
but God in His goodness so ordered  
His sunshine that they could see no  
shadows. Then it was that a small  
resident membership became through  
His power a mighty, irresistible,  
force.

The first objective, \$1,170, had to  
be met in fifteen days; it was reach-  
ed, and still the money came pouring  
in. \$115 insurance was paid; and  
God's people, now thoroughly aroused,  
kept on bringing their gifts to  
His treasury. \$390 interest, due the  
first of January, has been paid, and  
we are now looking forward with  
happy hearts toward meeting our in-  
terest in July.

It is a cardinal principle that he  
who walks in the light of God's sun-  
shine cannot forget others. During  
the above period this church contrib-  
uted to missions and benevolences  
almost as much as it did in the whole  
of last year. The W.M.U. gave five  
times as much to the Lottie Moon  
offering. The Every-Member Can-  
vass has been made, and the church  
pledged about six times as much as  
it gave last year to the Cooperative  
Program. Seventy-five per cent of  
the resident members have pledged,  
and still the follow-up work is going  
on. It is true that one of our banks

has failed, and the pledges are small;  
but what matters when God's people  
have signed as indicating their wil-  
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Let the groundhog of pessimism  
see his shadow and return to the  
blackness of his hole; God's people  
have experienced the gracious fact  
that His sunshine is good. They  
trust in the glorious promise that  
He shall fill their storehouses.  
AWAY TO BATTLE, YE PEOPLE!  
GOD'S DRUMS CAN NEVER BEAT  
A RETREAT. CHARGE IN HIS  
NAME; FOR HE IS GOOD, FOR  
HIS MERCY ENDURETH FOR-  
EVER.

—W. A. Bell.

#### Addenda

The writer of the above is the  
the beloved pastor of the Ruleville  
Baptist Church. He has the hearty  
cooperation of his board of deacons,  
officers and teachers of the Sunday  
school in his splendid endeavor to  
carry on the work here. He came  
here in October 1930, and since then  
he has organized a Y.W.A., a Senior,  
Intermediate and Junior B.Y.P.U.,  
all properly functioning; a teachers  
weekly meeting, a study course, and  
assisted materially in other things.  
The Sunday school now uses the 6  
point record system, the church a  
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been an inspiration not only to our  
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that the good work may continue on  
and on.

Yours truly,

—T. L. Turner.

—BR—

### COME TO JACKSON JAN. 26-27

Southern leaders of the Woman's  
Christian Temperance Union, dele-  
gates from Alabama, Arkansas,  
Louisiana, Tennessee and Mississippi,  
and representatives of other organi-  
zations supporting the Eighteenth  
Amendment will gather in Jackson  
on the 26th and 27th of January to  
discuss Prohibition and Law Observ-  
ance.

There will be present two National  
officers, Mrs. Ella A. Boole, National  
President, and Mrs. Sara Hoge, Na-  
tional Recording Secretary. To these  
National speakers will be added a  
large number of outstanding men  
and women from Mississippi and the  
other States represented.

The avowed purpose of this con-  
ference is: "To promote law ob-  
servance; to make Prohibition senti-  
ment everywhere."

This is one of a series of twenty-  
five such conferences being held  
throughout the United States and  
Jackson is most fortunate in being  
chosen as one of the cities to have  
one of these conferences.

The loved voice of our very own  
Miss Margaret Lackey will be the  
first heard on the program when she  
conducts the opening prayer and  
praise service at 9 o'clock on Tues-  
day morning, January 26th.

## COLEMAN'S SONG BOOKS

Standard . . . Up-to-Date . . . World-Famed



**REAPERS**—New Evangelistic Book for 1932. New songs and old. Remark-  
able value. 154 songs. Price \$12.50 per 100. Sample, 20c.  
**COLEMAN'S SONGS FOR MEN**—New 1932. Best for men. 151 Male  
Quartets. Plantation Melodies. 45 Solos, Duets, etc. Single copy 75c.  
**SERVICE SONGS**—New Medium Sized All-Purpose Book, but prepared  
especially for Sunday Schools. \$40.00 and \$30.00 per 100; 288 pages.  
**MODERN HYMNAL**—"Coleman's Masterpiece." "Best All-Purpose Song  
Book in Print," \$65.00 and \$45.00 per 100; 484 songs, orchestrated.

Also Other Books—State Your Wants—Send for Returnable Copy

ROBERT H. COLEMAN, Editor, Publisher and Distributor  
Depository Also in Chicago  
BURT BUILDING, DALLAS, TEXAS

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MY NEW YEAR WISH

I wish that I could teach your heart to sing,  
No matter what the brand-new year may bring.  
I wish that I could give you strength to stand  
A shining beacon for your shadowed land.

I wish that I could find for every friend  
A happy highway winding without end.  
For every foe, I wish that I could find  
The best of benedictions in my mind.

I wish that I could bring the hungry bread  
And clothing for the cold from foot to head,  
A place of shelter and a friendly fire  
With little luxuries all hearts desire.

For every man who begs for work in vain,  
I wish that I could give a job again.  
For every woman who must sit and wait,  
I wish that I could find a kinder fate.

For every youth and maiden on this earth,  
I wish that I could bring their right of birth,  
An honest chance to make their merits known  
In humble haunts or mid the trumpet's tone.

I wish that I could hush the infant's wails,  
Could cheer the aged when their courage fails,  
Could bring the flush of health to pallid cheeks,  
And soothe the stricken's agonizing shrieks.

I wish that I could live from day to day  
In such a loving, sympathetic way,  
That everyone who chanced to pass me by,  
Would walk beneath a brighter, gladder sky.

I wish that I could make my crowning creed,  
"I live my life to meet another's need."  
This brand-new year, I wish that I might be  
A little more like Christ in Gallilee.

—David E. Guyton,  
Blue Mountain, Miss.

SOME NEWS ITEMS

May we tell you some news from Bunker Hill? First. In our Every-Member Canvass we have secured seventy tithers and nine families have agreed to plant an acre of ground for our budget.

We have the single budget and the Cooperative Program gets just double the percentage it got last year and gets it first.

Second. Seeing the necessity for more trained teachers and finding it impossible to run a Sunday school normal during week nights, we have organized a Training Class in connection with the Sunday school. Teachers who have not had the Manual are being given substitutes if they will take the Manual. Prospective teachers are also in the class.

Third. The church has gone on record as purposing to renew the practice of Christian Discipline. In order to get a starting point, resolutions were adopted declaring that, except in cases of serious offenses

which might come to the knowledge of the church, all members are recognized as in good standing.

The resolutions also urged the grievance committee to take its work seriously and that the membership seek to avoid evil and the appearance of evil.

That there is need of discipline in practically all of our churches cannot successfully be questioned. It is equally true that there are so many offenders as to make it hard to determine where to begin. Hence, the reasonableness of setting a date from which to work. "We shall see what we shall see." If the plan proves helpful, we may publish it in The Record.

With best wishes for great accomplishments in our churches during 1932, I am,

Yours in Christ,

—Bryan Simmons.

"MISSIONS IN THE BIBLE"

This latest book by Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Georgia, succeeds in proving beyond a peradventure that the Bible is a great missionary book, and that the way to create missionary zeal is to study missionary facts and the Bible. The book is a clear, frank, and powerful presentation of the Christian's privilege and obligation to make Jesus Christ known to every creature.

The book is written in Dr. Lawrence's usual lucid, pungent style. Every sentence is as clear as a sunbeam. Each chapter is thoroughly analyzed and logically arranged, every statement being backed up by

the Word of God. It lends itself easily to class study. The pastor could make no finer contribution to the mental and spiritual enrichment of his people and to the promotion of all our missionary enterprises than by leading his people through this book in a series of studies. The book can be obtained from the Baptist Home Mission Board, Atlanta, for fifty cents per copy, paper binding, or seventy-five cents, cloth binding. —Walter M. Gilmore.  
Knoxville, Tenn., Jan. 18, 1932.

COLEMAN'S SONGS FOR MEN, 196 pages, 8 x 5½ inches, cloth binding, 75c each; \$7.80 per dozen, Robert H. Coleman, publisher, Dallas, Texas.

This latest collection of songs for men by the well-known publisher of song books, is in many respects his crowning achievement along this line.

Experience, mature judgment and sound musical advice are evident in the selections and the arrangement. There is in the collection a large number of known and tried numbers, much variety in the way of new compositions; a fine selection of standard church hymns, many of the most popular plantation melodies and, in addition to the songs strictly for men, forty-five well-chosen songs suitable for use as duets, solos and as other special selections.

The music is within the range of voices and of a character—attractive and interesting, that can be sung by average untrained groups of men.

I unhesitatingly recommend the book as serviceable and containing sufficient variety as to appeal to any congregation and suitable for any church men's quartet or other group of men singers.

—Ernest O. Sellers.

MAGNOLIA

The following officers and committee chairmen of the Baptist W.M.U. were recently elected for 1932: President, Mrs. Chas. Brumfield; 1st V.-President, Mrs. T. W. Green; 2nd V.-President, Mrs. Otto Smith; 3rd V.-President, Mrs. Claude Meyer; Secretary, Mrs. Thos. Mitchell; Treasurer, Mrs. J. H. Price; Circle Leaders—Mrs. Mattie Wren, Mrs. J. F. Russum, Mrs. Aline Crain. Committee Chairmen—enlistment, Mrs. T. W. Green; stewardship, Mrs. Crain; personal service, Miss Pendarvis; program, Mrs. Claude Meyer; literature, Mrs. Thos. Mitchell; mission study, Mrs. A. J. Flowers; boxes, Mrs. Ellen Weathersby; social, Mrs. Hollis Webb; music, Mrs. L. I. Pigott. Young People's Leaders—counselor, Mrs. Otto Smith; Y.W.A., Miss Karsten; G. A., Mrs. Haman; R. A., Kenneth and Alva Davis; Sunbeam, Mrs. A. T. Leggett. These officers, with the church officers, were installed Sunday night, January third, at the church, Mrs. Sid Williams, county superintendent of the

GRAY'S OINTMENT  
Nothing Better for Boils and Sores  
25c at Your Druggist

W.M.U., assisting in the installation in a beautiful and impressive manner. Special music was rendered by Misses Mixon and Ott, of Osyka, Misses Norma Schilling and Linelle Simmons, of Magnolia, Miss Mary Ada Flowers at the piano.

After the installation services, promotion exercises for the auxiliaries were given, several of the Sunbeams receiving promotion certificates to enter Junior G.A., and Junior G.A.'s promoted to Intermediates.

Brother Green closed the services by a short inspirational talk from 1st Corinthians, 16th chapter, 13th and 14th verses: "Watch ye, stand fast in the faith, quit ye like men, be strong. Let all your things be done with love."

One unique feature developed accidentally in choosing officers for this year, in that with Mrs. Mattie Wren, Leader of Circle No. 1, Mrs. Aline Crain, Leader of Business Woman's Circle, and little Aline Crain, President of Sunbeams, we have three generations leading in our W. M. U. work.

—BR—  
All On Paper

"I had to fire an old employee today. I felt sorry, but sentiment ain't got no place in business."

"What is your business, may I ask?"

"Oh, I manufacture all sorts of holiday and greeting cards."—Life.

Teacher: "Can you tell me the name of an animal peculiar to Australia?"

Boy: "The rhinoceros."

Teacher: "Wrong. That is not found in Australia."

Boy: "Well, that's exactly why it would be peculiar."

Doctor: "Now, young man, what you got to say for yourself?"

His Son (in for a licking): "How about a little local anesthetic?"—Ex.

He: "That driver ahead must be Miss Fiditch, my old school teacher."

She: "Why?"

He: "She seems to be so reluctant about letting me pass."—Exchange.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

SORE THROAT

may be followed by a head cold, flu, grippe or pneumonia. Try this treatment:

GARGLE

every two hours with Tichenor's Antiseptic. Pleasant-tasting. Powerful. Kills germs. Soothes throat. Has helped coids for more than half a century.

TICHENOR'S ANTISEPTIC

The Powerful Germicide  
SAME FORMULA FOR 67 YEARS

## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR JANUARY 31, 1932

(By L. D. Posey, Jena, La.)

Subject: Jesus Feeds the Multitude.  
Gouden Text: Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. John 6:35.

Scripture for Study: John 6:1-13, 48-51; for supplemental study, John 6:1-71.

Time: Most likely, April 29, A.D., in the third year of Christ's ministry, and about fifteen months after the events of the last lesson we studied.

Place: On the plain near the north-eastern coast of the sea of Galilee, and almost directly east of Capernaum.

#### Introduction

For the events in the ministry of Jesus between the dates of our last lesson and this one, John records only the healing of the impotent man at the pool of Bethesda in Jerusalem. John 5:1-10. The best Bible students are greatly divided as to the date, and hence, the occasion of Christ's visit to Jerusalem at which time he performed that miracle. The fact is important; the date of the fact non-essential.

In the other Gospels we learn that during the period omitted by John, Jesus selected his twelve disciples which were afterwards designated as apostles, preached his sermon on the mount, Matt. chapters 5, 6, 7, performed many miracles, and did much teaching by parables. In short, it was his great Galilean ministry.

From the incessant toil of that year, Jesus called his apostles to the sparsely settled district northeast of the sea of Galilee for a vacation, and special teaching to them. But they found themselves thronged in a short while by multitudes, many of whom were on their way to Jerusalem to the passover feast, while others had seen him depart in that direction across the sea, and because of his teachings and miracles, had gone around the sea at the north, that they might again hear his gracious words and see his mighty works. But these facts will be "as sounding brass or a tinkling cymbal," unless we get their practical and spiritual truths.

#### The Lesson Studied

##### I. The Divinity of Christ.

The Deity of Christ is clearly set forth here in two ways, though so closely related they can hardly be distinguished. The first is his creative power. True, he had five small loaves and two little fishes with which to begin; but to make that small boy's lunch feed five thousand men besides women and children, and have twelve baskets full of fragments of food after all had been thoroughly fed, was just as much a divine act of creation as the making of a world. Only God could do either; and since Jesus did the first, it proved his ability to do the last, and demonstrated his power to create, and verified Gen. 1:1 and John 1:3.

The other phase of this same truth

and so closely related to it, and which teaches the Deity of Christ, was the miracle of feeding the multitude as he did. When Jesus made the world and all things therein, he made the laws by which all things of the world are ordinarily governed. Included in those laws are the laws of the seasons in which grain is produced for bread, and fish spawn and grow for meat. The miracle consisted in doing in a few minutes, and before the eyes of the multitude, what would otherwise have taken three months. He did that too, without disrupting the laws which he had made. Just as the watch-maker presses a spring, and by a turn of the stem of the watch, runs the hands backwards without injury to the watch, so Jesus, as God manifest in the flesh, performed miracles without destruction to the universe which he has created.

##### II. The Compassion of Jesus.

In this incident the compassion of Jesus is demonstrated. By creation, the people were his. By the bonds of the flesh, they were his brethren. In the plan of redemption, they were potentially his by the shedding of his blood for their redemption. His love went out for their hungry bodies. And as he fed them literal bread for their bodies, now through faith in his redemptive work of grace, his word to us becomes the bread of eternal life upon which we may continually feast. Furthermore, as those people were unable to feed themselves there, and Christ had compassion on them; so are we unable to save ourselves from eternal death, but he has compassion on us, and will save all who will trust him. There may have been some who would not partake of his bounty, and may have fainted with hunger; but it was not his fault. So with those who refuse his proffered mercy now. They are lost, but their blood is upon themselves.

##### III. The Importance of Little Things.

Humanly considered, a small boy with his dinner rolled up in a napkin, was about the least of the things in evidence that day. But that boy's generosity coupled with his lunch in the hands of Jesus, proved the greatest things there. We can imagine the reluctance with which he may have parted with his dinner; but who can estimate his joy as he saw that lunch multiplied into a feast for a multitude? It matters not how insignificant we are, nor how small our offering, Jesus can use it and us in a mighty and glorious way, if we make the full surrender. My guess is, that boy got one whole basket full of the fragments after the dinner was over.

##### IV. Human Agency.

Jesus did the work, but he did it through human agency. He took the boy's lunch, and as he increased it, he had the apostles distribute it. So now he uses human instrumentality. It is his blood that saves; but the Gospel that reveals him has been committed to men. The Holy Spirit takes it and convicts of sin, and regenerates those who believe. Had

the boy or the apostles refused to do their part, the work would have been hindered. Are we faithfully doing our part as human agents in the salvation of the lost?

##### V. Gathering the Fragments.

The unrestricted bounty and the scrupulous economy of Jesus come together in this incident. He fed to the limit of their hunger and then saved the scraps. So when we have feasted to the salvation of our souls and through the means of grace have come to the full stature of manhood in Christ Jesus, there is still the bread of eternal life for all who will accept it, and a fountain that never runs dry.

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The Ruleville Baptist Church, however, notwithstanding the funeral bell of mournful prediction so often tolled in its ears and the mournful procession going about the streets, ventured to adventure with God in the realm of faith. The Church had erected a magnificent building in better times; now the 'Piper' must be paid. The insistent urge of a heavy bonded indebtedness called them forth, very timidly at first; but God in His goodness so ordered His sunshine that they could see no shadows. Then it was that a small resident membership became through His power a mighty, irresistible, force.

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No matter what the brand-new year may bring.  
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—BR—

"MISSIONS IN THE BIBLE"

—o—

This latest book by Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Georgia, succeeds in proving beyond a peradventure that the Bible is a great missionary book, and that the way to create missionary zeal is to study missionary facts and the Bible. The book is a clear, frank, and powerful presentation of the Christian's privilege and obligation to make Jesus Christ known to every creature.

The book is written in Dr. Lawrence's usual lucid, pungent style. Every sentence is as clear as a sunbeam. Each chapter is thoroughly analyzed and logically arranged, every statement being backed up by

the Word of God. It lends itself easily to class study. The pastor could make no finer contribution to the mental and spiritual enrichment of his people and to the promotion of all our missionary enterprises than by leading his people through this book in a series of studies. The book can be obtained from the Baptist Home Mission Board, Atlanta, for fifty cents per copy, paper binding, or seventy-five cents, cloth binding. —Walter M. Gilmore.  
Knoxville, Tenn., Jan. 18, 1932.

—BR—

COLEMAN'S SONGS FOR MEN, 196 pages, 8 x 5½ inches, cloth binding, 75c each; \$7.80 per dozen, Robert H. Coleman, publisher, Dallas, Texas.

This latest collection of songs for men by the well-known publisher of song books, is in many respects his crowning achievement along this line.

Experience, mature judgment and sound musical advice are evident in the selections and the arrangement. There is in the collection a large number of known and tried numbers, much variety in the way of new compositions; a fine selection of standard church hymns, many of the most popular plantation melodies and, in addition to the songs strictly for men, forty-five well-chosen songs suitable for use as duets, solos and as other special selections.

The music is within the range of voices and of a character—attractive and interesting, that can be sung by average untrained groups of men.

I unhesitatingly recommend the book as serviceable and containing sufficient variety as to appeal to any congregation and suitable for any church men's quartet or other group of men singers.

—Ernest O. Sellers.

—BR—

MAGNOLIA

—o—

The following officers and committee chairmen of the Baptist W.M.U. were recently elected for 1932: President, Mrs. Chas. Brumfield; 1st V.-President, Mrs. T. W. Green; 2nd V.-President, Mrs. Otto Smith; 3rd V.-President, Mrs. Claude Meyer; Secretary, Mrs. Thos. Mitchell; Treasurer, Mrs. J. H. Price; Circle Leaders—Mrs. Mattie Wren, Mrs. J. F. Russum, Mrs. Aline Crain. Committee Chairmen—enlistment, Mrs. T. W. Green; stewardship, Mrs. Crain; personal service, Miss Pendarvis; program, Mrs. Claude Meyer; literature, Mrs. Thos. Mitchell; mission study, Mrs. A. J. Flowers; boxes, Mrs. Ellen Weathersby; social, Mrs. Hollis Webb; music, Mrs. L. I. Pigott. Young People's Leaders—counselor, Mrs. Otto Smith; Y.W.A., Miss Karsten; G. A., Mrs. Haman; R. A., Kenneth and Alva Davis; Sunbeam, Mrs. A. T. Legget. These officers, with the church officers, were installed Sunday night, January third, at the church, Mrs. Sid Williams, county superintendent of the

GRAY'S OINTMENT  
Nothing Better for Boils and Sores  
25c at Your Druggist

W.M.U., assisting in the installation in a beautiful and impressive manner. Special music was rendered by Misses Nixon and Ott, of Osyka, Misses Norma Schilling and Linelle Simmons, of Magnolia, Miss Mary Ada Flowers at the piano.

After the installation services, promotion exercises for the auxiliaries were given, several of the Sunbeams receiving promotion certificates to enter Junior G.A., and Junior G.A.'s promoted to Intermediates.

Brother-Green closed the services by a short inspirational talk from 1st Corinthians, 16th chapter, 13th and 14th verses: "Watch ye, stand fast in the faith, quit ye like men, be strong. Let all your things be done with love."

One unique feature developed accidentally in choosing officers for this year, in that with Mrs. Mattie Wren, Leader of Circle No. 1, Mrs. Aline Crain, Leader of Business Woman's Circle, and little Aline Crain, President of Sunbeams, we have three generations leading in our W. M.U. work.

—BR—

All On Paper

"I had to fire an old employee today. I felt sorry, but sentiment ain't got no place in business."

"What is your business, may I ask?"

"Oh, I manufacture all sorts of holiday and greeting cards."—Life.

—BR—

Teacher: "Can you tell me the name of an animal peculiar to Australia?"

Boy: "The rhinoceros."

Teacher: "Wrong. That is not found in Australia."

Boy: "Well, that's exactly why it would be peculiar."

Doctor: "Now, young man, what you got to say for yourself?"

His Son (in for a licking): "How about a little local anesthetic?"—Ex.

—BR—

"He: "That driver ahead must be Miss Fiditch, my old school teacher."

She: "Why?"

He: "She seems to be so reluctant about letting me pass."—Exchange.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

SORE THROAT

may be followed by a head cold, flu, grippe or pneumonia. Try this treatment:

GARGLE

every two hours with Tichenor's Antiseptic. Pleasant-tasting. Powerful. Kills germs. Soothes throat. Has helped colds for more than half a century.

TICHENOR'S ANTISEPTIC

The Powerful Germicide  
SAME FORMULA FOR 67 YEARS

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

## The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

The head-of-our-house and I both thought this was going to be a long week, because he was going to be away part of it. But it hasn't been. It has been very full and interesting. First, I have been going out somewhere every night, and you know that is very exciting. And I wonder if any of you are big enough ever to have tried your hand on making a quilt? Well, that is what we have been doing this week, studying and working at beautiful quilts, the kind that is so stylish now. I suspect your mother is making one right now. Last week, our missionary society made eleven quilts for some needy people in New Orleans, and they were mighty nice, but these some of us have been working at this week are the very pretty ones that take your interest so that you don't notice when the time comes to go to bed. And you would be surprised to see how much talking and rearranging and changing is necessary. But yesterday, we took a day off, and went over to Jackson to see our new Governor inaugurated. It was a lonely, cool, bracing day, the crowd at the Capitol was immense, the Governor's talk was excellent, and his fifty colonels looked grand, the military uniform being very becoming. I think this was the first time I ever saw a governor take his seat as Governor, and I thought it well worth our time to be there. Afterwards, being ladies, we did a little shopping, tho' much of it was "window-shopping," the sort that doesn't cost one any money.

We have a nice letter from Bro. Miller at the Orphanage, or, as he likes to call it, Baptist Home for Children. I think it gives us as much pleasure to make our regular gifts to these dear children as it does him to receive them for them, don't you think so?

Jimmie Weatherall is our honor member this week in the Bible Story Contest, by which I mean that her letter was the first received of story No. 2, and I am publishing her story. It is good, and you will enjoy it.

I wish you could see some flowers that came to me yesterday from Ethel Ruth Gregg, Slate Springs. They are roses, jonquils and a mass of white hyacinths, dainty and sweet as the little giver. We are certainly enjoying them.

Don't forget the B.B.I., and the Baptist Home for Children. Write soon, especially a Bible Story. Much love from  
Mrs. Lipsey.

—o—  
Bible Story No. 4. Matt. 2:19-23, Luke 2:39, 40

Tho' the Jewish child loved his father and revered him, the first education he received was from his mother. She taught the wonderful history of his people, of his tribe, perhaps of his own family. There are many noble mothers in the Bible. We are told of them in Old and New Testaments. In 2 Tim. 3:15, and 2 Tim. 1:5, we learn of Timothy, a boy who had no Jewish father, but who had from a babe known the holy Scriptures, "taught by devoted mother and grandmother. Somewhat later, the father's duty was to teach his son the Law. As soon as he could speak, his religious teaching was to begin, including verses of Scripture, short prayers, and sayings of wise men. Very early, the child was taught what might be called his birthday-text, a verse of Scripture beginning or ending with or at least containing, the same letters as his Hebrew name. This promise was used in his prayers every day. Hymns were also taught, chiefly from the Psalms.

Bible Story No. 2. Jimmie Weatherall, Twelve Years, 8 Months  
The Infant Jesus Taken to the Temple

When the days of Mary's purification (according to the law of Moses) were accomplished, they brought Jesus to the temple to present him to the Lord, and offer a sacrifice of a pair of turtledoves or two young pigeons. In the temple was a man named Simeon, he was just and devout. He was waiting for the fulfillment of the promise made to him by the Holy Ghost. He had been told that he would see the child Jesus before his death. The Spirit had brought him into the temple, and the parents brought in Jesus to present him to the Lord. Simeon took the baby in his arms, and blessed the Lord, saying, "Now let thy servant depart in peace for mine eyes have seen thy salvation, which thou hast prepared before the face of all people a light to lighten the Gentiles and the glory of thy people Israel." Mary and Joseph marvelled at these words spoken by him. And Simeon blessed them, saying, "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, she was an old woman, but served God with fastings and prayers day and night, and she, too, gave thanks to the Lord, and spoke of him to call them that looked for redemption in Jerusalem.

—o—  
Lake, January 18, 1932.  
Mrs. P. I. Lipsey  
Baptist Record  
Jackson, Miss.

Dear Mrs. Lipsey:  
I am sending 20c for the Baptist Orphanage, given by our Sunbeam Band. Our contribution is small, but we send it with a heart full of love for our orphan children, and hope that God will bless our gift. Miss Emma Waltman is our Leader and we all love her and think she is a good Leader. She is untiring in her efforts to make our work a success. Rev. J. W. Kitchens, of Newton, Miss., is our pastor. He is a real good preacher and a wonderful good leader. We have 17 members on roll with an average attendance of 12 at every meeting. We meet every second and fourth Saturday. We hope to see this in The Baptist Record in the near future. May God bless you is our prayer.  
Irma Culpeper, Sec.  
Melvin Crane, Pres.

—o—  
P. S.—We are "the Good Hope Sunbeam Band."

I am glad to enroll the Good Hope Band with our other Sunbeams, and I send them my thanks. I wonder if you could send this every month? That would be nice.

—o—  
Clarksdale, January 14, 1932.  
Orphanage, \$2.00.

Friend:  
My \$2.00 for B.B.I. given in my class collection for Deliverance Day. This is from our "Friend," who won't tell us her name. Don't you wish she would? But we are so grateful for this good contribution, dear Friend, and so glad you are remembering the B.B.I. on next Sunday, Deliverance Day.

—o—  
Jackson, January 13, 1932.  
Mrs. P. I. Lipsey  
Clinton, Miss.

Dear Mrs. Lipsey:  
At the beginning of the New Year, I want to extend to you my personal appreciation as well as the appreciation of the boys and girls of our Home for the many fine things you and your group of little folks have

done for our unfortunate children. It is a rather difficult task to provide a home for 250 children and especially to make it a real home for those who deserve to be in it and we see very much encouragement from your efforts in their behalf. The children know of the many things you do and they very much appreciate your help.

We trust that this year will be a very prosperous one for you, Dr. Lipsey and your folks of The Baptist Record.

Very sincerely yours,  
—Baptist Home for Children,  
By O. C. Miller, Supt.

—o—  
Taylor, January 18, 1932.

Dear Mrs. Lipsey:

Do hope everyone had a happy Xmas and fine New Year. Am sending \$1.00 (one dollar) do as you think best with it, as there are so many needy causes I don't know how to divide. Our B.B.I. is so in need, with all others too,

Sincerely yours,

Mrs. M. G. Austin.  
I am dividing your money, Mrs. Austin, between the orphans and the B.B.I., as both are in need. We are so grateful for it, and send our sincere thanks.

—o—  
Rienzi, January 19, 1932.

Dear Mrs. Lipsey:

I am a little girl fourteen years of age, am in the eighth grade at school. I have a pet dog named Ring, for he is red with a white breast and a white ring around his neck. May I join your Bible Study? I wish I could think of something to write. I help mother and study. I guess all my Circle friends are doing that, too. Goodbye, and lots of love.

Evelyn Perry.  
P. S.—How are the orphans and the B.B.I.? I wish I had some money to give, Mrs. Lipsey. I am going to answer the questions for No. 2.

All right, Evelyn, I have your answers. Keep on helping mother, that is a fine thing to do.

—o—  
Slate Springs, December 17, 1932.

Dear Mrs. Lipsey:

Please accept thanks for the nice prize you sent me. And as a token of thanks, I am sending by this mail a box of white hyacinths. I received the beautiful handkerchiefs last Wednesday. They sure were nice. I wanted to write to you before, but I have been so busy with my school work that I have not had time. I have been making real good grades at school. I will put in my gift for B.B.I. at the collection taken up at our church. Please give my love to all the Circle

Ethel Ruth Gregg.  
You know I appreciated those sweet flowers, Ethel Ruth. And your doing so kind a thing. Thank you again, my dear.

—o—  
Enterprise, R. 1., January 15, 1932.

Dear Mrs. Lipsey:

I am a little boy 5 years old. I am glad my daddy and mamma are both living. Our home and nearly everything we had burned Sept. 29, 1931. We are living with grandma Mrs. J. L. Williams till daddy can finish our new house. I never did go to school, but I can read in my first reader. I can write or read any number with four figures in it. Grandpa has been teaching me. He used to teach school. I enjoy so much the Children's Circle pieces.

## LETTING YOU IN ON A BIG BOOK SALE

Effective immediately, and to be discontinued February 10th, the Baptist Sunday School Board and our Store will cooperate in a State-wide Book Sale of tremendous appeal to booklovers far and wide.

Write us immediately for special Book Sale Folder.

BAPTIST BOOK STORE  
502 East Capitol Street  
Jackson, Mississippi

Grandpa helps me read them. He takes The Baptist Record. Santa Claus was so good to me Xmas. He brought me a ball, a tractor, Roman candles and fire crackers. Your little friend,  
Charlie B. Williams.

This is a fine letter, Charlie boy. I see you have a good teacher in Grandpa. But that signature is about the best thing of the letter. Stands out so clear. Come again soon and tell us about the new home.

—BR—

PROGRAM FOR ASSOCIATIONAL  
B.Y.P.U.—FEBRUARY  
Theme—Deeper Spirituality  
(P.M. Time)

2:30, Devotional Music—Scripture reading—Prayer. Read Psalms 62.  
2:45, Secretary calls for reports. Let every Union report. 2:50, Talk: We can make our meetings more worshipful. How? 3:00, Talk: Bible reading and Prayer are essential to deeper spirituality. 3:10, Reading. (Let this reading be on the Bible or Prayer). 3:15, Special Music. (Consecration Song). 3:20, Talk: The B. A.U. lends a spiritual atmosphere to the B.Y.P.U. 3:30, Sword Drill between two Intermediate Unions. 3:40, March is Study Course Month. Let every B.Y.P.U. observe it. Talk by Bible Reader Leader. 3:45, Talk: A daily service for Christ is essential to deeper spirituality. 3:55, Report of Secretary and awarding of banners. 4:00, Adjournment.

—BR—

He: "Janet, will you marry me?"  
She: "Why, you couldn't keep me in handkerchiefs."

"Well, you don't expect to have a cold the rest of your life, do you?"

—BR—

Wisdom

Old Gentleman: "Why are you putting that muzzle on your little brother?"

Tommy: "Cause I'm sending him to the store for some candy."—Baltimore Sun.

—BR—

Just Think

Owner Driver: "I locked the car up before we left it, and now, I've lost the key!"

Wife (helpfully): "Never mind, dear! It's a fine night—we can ride home in the rumble seat."—Humorist.

—BR—

It's the Words That Count.—The English language is a funny thing. Tell a girl that time stands still as you gaze into her eyes, and she'll adore you. But just see what happens when you say her face would stop a clock.

—BR—

"You wish to marry my daughter. Can you cook, sew, wash and iron, sweep, darn?"

The young man gave a puzzled laugh. "Why ask me if I can do all these things?" he said.

"Because," said the elderly man, "my daughter can't.—Ex.

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# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## GLEANINGS FROM THE CONFERENCE

(By Cecelia Durscherl)

Van Ness: A Consecrated heart needs a trained intelligence. "Training in Church Membership," written in 1907, is the real basis of our B. Y. P. U. work.

R. G. Lee: Transformation in the life and soul brings a change in character of nature. One drop of iodine colors 7,000 times its weight. —The real Christian colors everyone he touches.

Will you be "ditch diggers for the devil or road builders for God?" An unlettered man took two continents one by each hand, and rocked them both toward God.

To be transformed we must go to a person of power who transforms—Christ. We want the preachers to tell us what is palatable rather than what is profitable.

Mrs. A. L. Crawley: As Leaders, we have: 1. Conformed (to this world); 2. Reformed, (trying to do better); 3. Transformed (filled with the Holy Spirit).

In speaking of the Apostle John, John moved out and Jesus moved in. I would that I could bring Jesus out of the mystic past and bring Him to you in the living present.

There is a difference between profession of Jesus and possession of Jesus. Dedication always precedes transformation.

J. E. Lambdin: Organize to Utilize to Energize.

Versil Crenshaw: We should write "Love" above our Calendar of Activities.

Kyle Yates: Ridicule is a substitute for the guillotine and the arena.

Dr. T. W. Ayers: 125 gaps in the line of missionary endeavor. No chance to fill the gaps this year.—But hold the line.

John Hill: You and I can help meet the situation of a waiting world by being the best member of our local church that anyone can be. Southern Baptists will solve their problems only as individual members become efficient.

Winnie Rickets: May we say every single day, "I can pray around the world." There is something greater than American superiority, it is soul values.

W. F. Powell: Sin is a battle that has slain more people than any other battle in the world. God matches every hour with his chosen youth. The sole of improvement is the improvement of the soul. Prayer changes things.—It does more, it changes people. Prayer is man plus God. A college campus is the greatest battle field in the world. "This Book will keep my boy from sin—or sin will keep my boy from this Book," wrote Mrs. Garfield in her son's Bible.

## LESS THAN SIXTY DAYS

March 22-24 is less than sixty days off, and then what! We meet in Vicksburg for another feast of good things. The above gleanings from

the Southwide Conference will give you some idea of what our State Convention has in store for you. Watch The Record for further announcements from week to week. Program soon to appear.

## JACKSON CITY B.Y.P.U. MAKES PLANS FOR 1932

In a meeting recently of the Executive Committee of the Jackson City B.Y.P.U., Mr. Harold Bradley, the efficient President, submitted his plans for the year. The plans were discussed and then adopted with every member of the committee committed to the task of putting himself whole-heartedly into the work of making 1932 the very best year the Jackson B.Y.P.U. has ever experienced. Following are the recommendations adopted.

1. The meetings to be held each month, Friday evening following the third Sunday.

2. Reports from every Union to be handed in for calendar month.

3. Council meeting first Monday evening after meeting of City Union.

4. Special report forms to be used by each Union. The report to be filled in and given to Secretary of City Union before the meeting.

5. Each church to be asked for monthly appropriation to City B.Y.P.U. work.

6. An attendance banner to be given to church having largest attendance, an efficiency banner given to Junior, one to Intermediate and one to Senior Union having best record for month. Also an attendance banner to each having the best average attendance at the monthly meeting.

7. The programs for the monthly meetings shall be as follows: A brief devotional period, then divisional conferences for Junior, Intermediate, Seniors, Directors, Leaders and Sponsors. A joint session will follow with songs, special announcements, report of Secretary, Awarding of banners, and twenty minutes inspirational address based on the "Activity" as scheduled in the Calendar of Activities.

This program certainly looks to a bigger and better year for Jackson B.Y.P.U.'s, and we shall watch with interest the progress.

## LARGE CROWD ATTENDS B.Y.P.U. MEET IN CANTON

Splendid attendance and great interest was shown Sunday, Jan. 17, at the regular quarterly meeting of the Madison County B.Y.P.U. Association, which was held in Canton at the First Baptist Church at 2:15 p. m. A splendid informal program was rendered under the direction of Miss Chrystine Clark, president of the association.

The Madison B.Y.P.U. won both the efficiency and attendance banners, their union being 100 per cent.

The next meeting will be held the first Sunday in April at Camden Baptist Church.

Following is a list of officers elected for the year 1932: President, Miss Chrystine Clark, Madison; V. President and Publicity Director, J. D. Maness, Canton; Secretaries, Miss Mildred Hudson, Camden, Miss Etoile Mabry, Canton, and Miss Esther Hobson, Flora; Junior-Intermediate Leader, Mrs. Bunyard, Camden; Lieutenant for Flora and Madison, Miss Marion Anding, Flora; Lieutenant for Canton and others, Miss Ethel Lemon, Farmhaven; Chorister, Harry Larsen, Canton; Pianist, Miss Maxine Melton, Canton. J. D. Maness, Rptr.

—BR—

## Continued from page 9

of ministers and laymen on these matters. There is no real reason why Baptists also should not have a code of ministerial ethics. It is in an effort to meet this need that the proposed code accompanying this article has been formulated by Seminary students.

If the code appears to be aimed at specific practices it is because these practices have become so common as to menace the progress of the work of the Kingdom. A spirit of self-seeking is evident among many ministers and laymen. Materialism seems to be sweeping through our ranks, and has resulted directly in a lowered conception of the ministry as a calling. A spirit of world-competition among ministers is evidenced by the practice of applying in person or by personal letter for the place of pastor in a pastorless church, just as one would apply for any other position. A church is on record as having received 150 such applications, another received 135, another 68, another 48, etc. The great majority of these applications stated that the one applying felt led of the Holy Spirit to make the application. Evidently we need a more thorough training in recognition of the leading of the Holy Spirit. Certainly, God would not call 150 men to serve a church that can scarcely support one man. Is it possible that 150 men could be sincere in believing that God had called them to this place? One wonders.

Graver abuses are also prevalent. "Wire pulling," impossible promises made in order to secure a call, and in not a few cases bargaining and underbidding have taken place. The practices of the annual call and candidating are doubtless at the root of many evils which exist. One wonders why these practices should be necessary where men earnestly seek the leading of the Holy Spirit. The practice of candidating has encouraged a spirit of rivalry and competition which has directly resulted in many serious abuses. If a minister is to be condemned for stooping to questionable methods in order to secure a field, churches certainly are not sinless in the matter of bargaining and looking for the lowest bidder. The ministerial calling is being placed on a commercial basis. Truly we have made God's house a house of merchandise.

Much has been written and said recently about the expected spiritual revival among the people of the United States, but such a revival cannot come until we, as a people, renounce self and self-seeking and definitely seek to know and to do

the will of God. A deepened spirituality is the crying need of ministry and laity. The time has evidently come when we as a people must openly face the issue that is drawn between materialism and spirituality. We must place the Christian ministry and the Christian practices of our people on a higher spiritual plane or we will inevitably more and more fall away from our God and knowledge of His will.

The proposed code of ethics is being submitted in the hope that it may help somewhat in turning our thoughts to these things. It has come out of much prayerful consideration of the situation. The leading of the Holy Spirit has been earnestly sought throughout the time of its formation, but since the Spirit has had to work through imperfect human agency we do not present this code as a perfected instrument. But certainly the principles set forth are worthy of the deepest and most earnest consideration of every layman and minister in our Convention. These principles have already found general acceptance among the students of the Seminary, and it is hoped that they will meet with equal approval from ministers and laymen throughout the South.

—BR—

Edith: "I think Jack is horrid. I asked him if he had to choose between me and a million which would he take, and he said the million."

Marie: "That's all right. He knew if he had the million you'd be easy."

—Ex.



## Advance Orders

Are Now Being Received For This Intensely Interesting Book

## An UNASHAMED WORKMAN

The Biography of L. P. LEAVELL  
By ROLAND Q. LEAVELL \$1.75  
Expected From Press January 15th

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No more dynamic, radiant, helpful personality ever moved among Southern Baptists than L. P. Leavell. Combining exceptional native ability, superior educational opportunities well used, complete devotion to his task, and rare personal charm, he literally moved his constituency to higher thinking and living. Dedicating his splendid powers to the Christ, he gave his life in service to his Master through the churches of the Southern Baptist Convention. His life, therefore, stands out as an illustration of what God can do with a layman who is willing to let God have all there is of him. Landrum Leavell lives in the pages of this throbbing story from the head and heart of his pastor-brother, and there is power in it for multitudes of our people who will read it.

ORDER YOUR COPY NOW

## BAPTIST BOOK STORE

502 East Capitol St.,  
JACKSON, MISS.

## A MOTHER'S CRY

(By A Mother)

The Shepherd left his ninety and nine to seek for one lost lamb,  
While the keeper complained that all were safe save the one that was prone  
to stray.

"Why risk the darkness and the cold for one little straying lamb?"  
But the Shepherd hastened away in the dark to seek for the one that was lost.  
He found the lamb—'twas almost dead—He tenderly lifted it up,  
And laying it over His strong, broad back, He thankfully bore it home.  
And there was great joy in that fold that night.

A woman had ten silver coins, till one of them was lost.  
She lighted a lamp—she swept her house—and she sought in every place,  
Till she found the piece that was lost.  
Then she called to her friends nearby and said,  
"Rejoice with me, the coin is found, the lost has been restored."  
And there was great rejoicing there.

One of the sons of a certain man decided to go afar.  
"Give me the portion that falls to me," he asked of his father old.  
He gathered the substance that fell to him and went on his journey long.  
He went to a country far away, and he lived both fast and wild:  
He hungered for many a weary day, then fell to feeding the swine.

He had no bread, no meat, no bed; he ate what the swine did eat,  
Till he thought of his home and his good, warm bed; of his father and  
mother there.

Then up he arose and he started home with a heart both sad and glad.  
He knew a welcome awaited him in that home he'd left behind:  
He'd confess his sins—their forgiveness he'd crave, and he never more would  
stray.

A loving father was watching for him, and saw him from afar.  
Compassion filled the father's heart when he saw his long-lost son:  
He embraced his neck, he kissed his cheeks and together they shed glad tears.  
"Go, bring the robe, the ring, the shoes, and kill the fatted calf:  
My son was dead, but now he lives: come, let us again be glad!"  
And there was joy in that home that day.

—o—  
The Shepherd grieved for the straying lamb.  
The woman sought for a coin, lost.  
The father watched for the wayward son.  
And all rejoiced, when the lost was found.  
—o—

Shall I not grieve when my loved ones stray into countries far away?  
When hunger and cold and sickness, sore, shall fall their lot, maybe?  
I love my lambs, as the Shepherd his sheep: as the father his wayward son.  
Aye, dearer, far, is a wandering child than a silver coin that's lost!  
I'd take my lantern and I'd go in the dark—and I'd bring my loved one home:  
I'd give him the robe, and the jeweled ring, and the sandals, soft and warm:  
I'd kill the calf—I'd sing a song—I'd forgive his wayward ways.  
I'd hold him close to his mother's heart and God in Heaven I'd praise.  
And there would be great rejoicing in our home that night.

## NEWS FROM LOUISVILLE

(By A. B. Polsgrove)

Dr. W. T. Lowrey, former President of Mississippi and Blue Mountain colleges was one of the principal speakers on the Founders' Day Program at the Southern Baptist Theological Seminary on January 11th.

Dr. Lowrey, who roomed with Dr. E. Y. Mullins, late President of the Seminary, and eminent figure in the Christian world, when they were students in Louisville, 1881-1885, eulogized his noted friend and comrade. He traced the career of Dr. Mullins from birth and early childhood in Mississippi and growth to young manhood on the Texas frontiers to the time when he became President of the Seminary, the Southern Baptist Convention and the Baptist World Alliance.

As a climax to the Founders' Day celebration, Dr. Lowrey was awarded a diploma which would have come to him nearly half a century ago had not circumstances intervened. Shortly before he was to have received the degree of full graduate in theology in 1885 he was called home because of the death of his father, Brig. Gen. M. P. Lowrey, who assumed the Presidency of the Blue

Mountain following cessation of the Civil War. The famous Confederate General's son stepped into his father's place and became one of the Magnolia State's most beloved and outstanding educators.

President John R. Sampey, at the conclusion of the program, presented the diploma, which came entirely as a surprise to all, including Dr. Lowrey. Dr. Sampey stated that under the present rules Dr. Lowrey was entitled to his degree. "This is not an honorary degree," stated Dr. Sampey. "We are now recognizing that Dr. Lowrey earned his diploma according to the terms by which we now graduate men. His scholarship in this day would entitle him to exemption from final examinations."

## Dr. Carter Helm Jones

Another feature of the Founders' Day Program was an address by Dr. Carter Helm Jones, pastor of the First Baptist Church, Murphreesboro, Tenn., whose subject was "Word Pictures of My Five Professors."

Dr. Jones, speaking of James P. Boyce, founder and first-President of the Southern Baptist Theological Seminary, said, "God gave James P. Boyce a large body to hold his great soul, an aristocrat and a child of wealth by birth, he was cast in an

Olympian mold.

"Basil Manly," he continued, "was the scholarly scion of scholarly ancestors. He bore his learning without ostentation. When Dr. Manly prayed, heaven came down to us; his great soul made him a beloved teacher."

"The story of George W. Riggan is an epic of heroism. He was a master of logic and compact statement."

The Tennessee pastor declared William H. Whitsitt to be "brave as a lion, astute as a statesman, as pure and forgiving as a saint. It was the irony of fate, perhaps the hand of Providence, that made this gentle scholar the storm center of controversy, which resulted in academic freedom limited only by the eternal verities and everlasting truths of God."

Dr. Jones spoke with much feeling concerning John A. Broadus: "In the pantheon of my father's home in Lexington, Va., there were two figures and they were both together, Robert E. Lee and John A. Broadus."

Dr. Jones told of the time that Dr. Broadus came to Lexington to deliver a baccalaureate address when Gen. Lee was President of Washington College. After the service the great Confederate leader grasped the hand of Dr. Broadus, and said, "Thank you, Sir. Other men have told us about philosophers and scientists, but you have told us about one Jesus, the only Saviour for a poor sinner like me."

—BR—  
"Ninety-nine per cent of college students are journalists."

"Explain yourself."

"Well, that is, they write for money."—Ex.

## THE VALUE OF "BUILDING THE INTERMEDIATE DEPARTMENT"

—o—  
He was a messenger of God, fired with the zeal of a great task, fired with love for a Master who had set the example of performing a great work. We wanted his audience to catch the vision. His message was centered around the one word, "ENLARGEMENT."

The author of "Building the Intermediate Department," Miss Mary Virginia Lee, has this same zeal, this same love for a Master who set the example, this same eagerness for vision on the part of her readers. She too, would have the worker realize the value of "Enlargement."

Out of a wealth of personal experience and nearness to God she produces a volume that enlarges the worker's VISION. Proverbs 29:18.

It enlarges his CONCEPTIONS of the awfulness of a lost soul; his task; his responsibilities, and his possibilities. It gives a new conception of the necessity of meeting the individual needs.

It enlarges the VALUE of the right use of practical up-to-date methods. Everything necessary in building a great and lasting department or class is treated in a clear, concise manner.

Best of all, it enlarges the worker's REALIZATION of the necessity of emulating the virtues of the MASTER WORKMAN—the greatest leader the world has ever known.

Order from your State Baptist Book Store. Price forty and sixty cents. M. A. B.

## In Memoriam

## MR. J. W. GLAZE

Always will our memory lead to January 5, 1932, when our dear Brother Glaze passed to his heavenly home, there to be in the arms of Jesus. A place more precious and sweeter than earthly bliss.

The time has come to say goodbye. It was God's plan and will.

But the dear one we loved so well, in our memory he lingers still.

The stars in heaven look down upon us.

Our loved one we will see on earth no more.

But God knew best of all the rest. So now he's gone on before.

Don't weep, sad ones, don't shed any tears.

Don't cry and suffer pain.

The time is coming to all of us, and then we'll see him again.

## MRS. J. H. HEMING

On Friday, January 15, 1932, God called Mrs. J. H. Heming to her eternal home on high. She lived in the Silver Creek community practically all of her life. It is said of her that she was from early life until she died at the age of 75 one of the most faithful members that Silver Creek Baptist Church ever had. She leaves two brothers, one sister and four daughters. Her husband preceded her several years ago.

May the Comforter cement the spirits of the loved ones and friends in a more perfect union for Christian love and fellowship until the great reunion with the Heavenly Host. —Mark Lowrey.

## REV. JOHN W. GILLON, D. D.

It was with deep sorrow that I read the other day of the homegoing of Dr. Gillon. The world seems just a bit lonelier without him. It was my privilege to know him intimately during the years which he spent in Tennessee. He was first pastor in Memphis and then for eight years Secretary of Missions. Possibly no one in the state had more intimate association with him during those days. I served on the State Executive Board, was its Recording Secretary and had every opportunity to know the real Gillon.

He was a great preacher, a deep student, and an untiring worker. His days were shortened by the arduous labors of those eight years. No man ever gave himself more unselfishly to a task than he.

Some of the things which stand out in his character, were his transparent honesty, his kindly frankness, his unremitting toil, and his mighty grasp of the great truths of the Bible. He was a true Baptist, holding the great doctrines of our faith with a crystal clearness and proclaiming them with faithfulness and love. He did not know the meaning of the word compromise when it came to convictions of truth. His love to his Lord and his cause was one of single-handed devotion; there was not the slightest trace of the time-server, or popularity seeker in his make up.

He was a great Mission Secretary; Tennessee owes him an incalculable debt for his far-sighted policies and years of kingdom building. He was

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a loyal friend, one that knit us to him with hooks of steel, and whom we could trust all the way.

A good soldier has laid down his armor, a true servant has gone to report to His Master; earth is poorer, heaven is richer as this great soul has entered into his reward.

—E. K. Cox.

#### MRS. A. C. BOLE

Mrs. A. C. Bole, of Shaw, Miss., died January 14, 1932. She was born in Berlin, Germany, July 19, 1866, and as Miss Adeline Caroline Krause, came to this country at the age of sixteen. Here she met and married Mr. Bole, a Frenchman. During the pastorate of Dr. I. P. Trotter, in Shaw, she joined the Baptist church. Eleven children were born to Mr. and Mrs. Bole, and of this fine family of Baptist pioneers there are seven left to carry on the work.

Truly, Mrs. Bole was a "worthy woman," whose children rise up and call her blessed. (Prov. 31:30).

#### A PROPOSED CODE OF MINISTERIAL ETHICS CONCERNING THE RELATION OF MINISTERS TO CHURCHES AND OTHER MINISTERS (Revised)

Inasmuch as we believe that Almighty God has called us to preach the Gospel of Salvation by Grace through Jesus Christ that His Kingdom may be established among men; and

Inasmuch as we believe it just and right that men called to this high calling of ambassadorship on behalf of Christ maintain and practice at all times such ministerial ethics as will be in keeping with the teachings of our Lord and Saviour Jesus Christ, we agree as follows:

##### Article I

We believe that our Heavenly Father can as definitely make His will known to men today as in the days of the Apostles; that He can and does definitely lead and instruct through the Holy Spirit those who seek His guidance; that He is Omnipotent and will fulfill every need that is ours, keeping every promise that He has made to man; and that we may safely trust ourselves to His guidance and care.

We therefore pledge ourselves to seek His will rather than our own, and in all things to the best of our ability to seek the guidance of the Holy Spirit.

##### Article II

Being convinced that certain practices detrimental to the work of the Kingdom of God, and therefore contrary to the will of God, have arisen among churches and ministers, we place ourselves on record as follows:

##### Section 1.

We solemnly condemn self-seeking in the ministry, and pledge ourselves that financial, material, or earthly reward shall not have first place in our ministry. We agree to

hold ourselves in readiness at all times to proclaim the Gospel of Christ in obedience to His command, and agree that regardless of material rewards we will on all occasions give our best for Christ.

##### Section 2.

It is unethical for a minister to encourage a church to extend to him a call when he has not intention of accepting it, but desires to enhance his standing with other churches. We agree not to engage in this practice.

##### Section 3.

The practice of applying in person or by personal letter to pastorless churches on behalf of oneself for the place of pastor is unethical, and we pledge ourselves not to engage in this practice.

##### Section 4.

The use of "wire pulling," impossible promises, or pressure of any kind by ministers in order to obtain a field is unethical, and we pledge ourselves not to indulge in such practices.

##### Section 5.

We believe that the practice of "trading churches" is contrary to the democratic principles of the New Testament, and agree not to engage in this practice.

##### Section 6.

The practice of asking a retiring minister to recommend oneself to the field being vacated is a questionable procedure indicating a failure to wait for the leading of the Spirit of God. We therefore pledge ourselves not to engage in such a practice.

##### Section 7.

We hereby disapprove the practice engaged in by churches of "candidating" or having a number of ministers preach trial sermons before an effort is made to select a pastor. We believe this practice to be humiliating and degrading to the ministry, highly dangerous and demoralizing to the Church, and detrimental to the advancement of the Kingdom of God.

It is our conviction that if churches seek to know God's will He will lead them so that they may safely decide for or against a minister as pastor, and give him a definite answer, negative or affirmative, before having other ministers before them. We believe that it is best both for the minister and the church not to have more than one prospective pastor at a time before the church.

##### Section 8.

We believe that God has ordained human agency to carry on His program on earth, and that human agency guided by the Holy Spirit is essential in bringing ministers and churches into a proper pastoral relationship.

##### Section 9.

We pledge ourselves that we will not accept a call to any field until we have carefully investigated that field, and are convinced that God can use us on that particular field to advantage. We believe that the pastoral relationship is a holy one, to be entered into prayerfully, and dissolved only in this manner. We believe that long pastorates are the most fruitful, and that the annual call is an unfortunate practice.

##### Section 10.

The practice of unjust and destructive criticism of, or repetition

of unfounded rumors concerning, a brother minister is contrary to the spirit of Christ. We therefore pledge ourselves to refrain from this practice. Furthermore, we agree to look upon every minister as a laborer in Christ and give to individual ministers and the Christian ministry as a whole the high respect, loyalty, and love which are their due.

##### Section 11.

We pledge ourselves that when visiting the field of a brother minister we will at all times have due regard for his position and rights as pastor, and that we will not consciously do anything that will undermine or detract from his influence.

##### Section 12.

We believe that when a minister resigns from a field he has no right to seek to retain any measure of control over that field. Furthermore, we pledge ourselves that when retiring from a field we will have regard first of all for the spiritual welfare of the church in any action we may take, and will insist that the church be guided, not by our suggestion alone, but by the leading of the Holy Spirit.

#### Article III

We believe that God can use to advantage an educated and trained ministry, and pledge to seek earnestly the best possible preparation within our power for work in His ministry.

#### Article IV

We believe that adherence to this code of ethics by the members of the ministry will greatly benefit the work of the Kingdom. We hereby pledge our adherence and promise to present this code to other ministers as occasion offers in order that they may have the opportunity to subscribe to it.

—BR—

#### FACING THE FACTS OF THE MINISTERIAL - CHURCH RELATIONSHIP SITUATION

(By Maxie Collins)

Elsewhere in this issue will be found a proposed code of ministerial ethics signed by Maxie Collins, Carl Townsend, and Jack White, student committee, and Dr. Gaines S. Dobbins, faculty member, representing the students of the Southern Baptist Theological Seminary who formulated the code.

—O—

One of the gravest situations facing Southern Baptists today is that which has grown out of the problem of the relationship of churches and ministers in our denomination. In studying this problem which is common to all parts of our territory, a group of students of the Southern Baptist Theological Seminary have discovered that certain definite conditions and needs exist.

The Minutes of the Southern Baptist Convention show that in 1931 there were 23,731 Baptist churches listed, as compared with 26,437 in 1926. This is an average loss of 541 churches annually. On the other hand, during the same period the number of ordained ministers registered with the Convention has increased from 19,808 in 1926 to 22,932 in 1931, an average gain of 625 annually. This means a total gain of ministers over churches of 1,166 annually.

The Handbook for 1931 states that

## Night Coughs

require something more than ordinary remedies. Piso's is especially good for night coughs. Clings to your throat better than a gargle. Checks the cough spasm, opens the air passages and you get a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

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out of the 23,000 ordained ministers in our Convention, only 9,000 have full-time employment. It is estimated that at least 5,000 ordained ministers have been forced to go into secular employment in order to earn a livelihood. At all times there are within our Convention 10,000 or more ordained ministers without churches, and at the same time there are 5,000 churches without pastors. It cannot be taken for granted that this means we have a surplus of only 5,000 ministers above the number needed to supply organized fields. Many, perhaps most, of the churches without pastors, are part-time churches, of which it takes from two to five to make up an organized field. The tragic fact that the average pastorate in our Convention is less than two years is perhaps largely to blame for the great number of churches constantly without pastors, but it cannot be blamed altogether.

There are many ways of looking at this situation. One way is to say it is impossible to have too many messengers spreading the Gospel. This is true, but obviously there is within our Convention a large surplus of ministers above the number needed to supply organized fields. These thousands of unemployed ordained ministers, many of them ready and waiting to serve anywhere God may lead, is a mighty challenge to Southern Baptists to organize and man new fields, both at home and abroad. But before any lasting solution of this great problem can be found, it is necessary for our people to understand that this situation has inevitably grown out of certain existing conditions which must be removed before the problem can be wholly remedied.

One of these conditions is the undue haste with which men are being ordained into the ministry. As a denomination, we have no legislation concerning this matter, but there is a general understanding to the effect that a man should not be

(Concluded on Page 9)

## HEADACHE?



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## Baptist Student Union



President, Leo Green, Miss. Col., Clinton  
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Oriene Ellis, Blue Mountain  
Treasurer, Army Rhodes, Ole Miss.  
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

### NEW VISION FOR DELTA STATE

The students on Delta State campus had a new vision this week in the study of the methods of B.S.U. work under the leadership of Mr. William Hall Preston, Southwide B.S.U. Secretary. Mr. Preston had a full program of work while at Delta State. He arrived at noon Sunday, attended the jail service and spoke to the students at a Y.W.C.A. service Sunday afternoon, rendered a vocal solo at closing assembly of the B.Y.P.U. and delivered the evening message Sunday night. He aroused the interest and spirit of the students in broadening their vision and serving in small places by his talks in assembly Monday and Wednesday morning. He talked at a joint meeting of the Y.W.C.A. and Y.M.C.A. Wednesday night.

Classes in B.S.U. Methods were held each day from 4 to 5 o'clock in the afternoon and 8 to 9 o'clock at night. Large groups of students availed themselves of this opportunity to study the purpose, plan, and function of the B.S.U. The Council member and officers of the B.Y.P.U. gained information, inspiration, and enthusiasm for their work in personal conferences that were held with Mr. Preston. He stressed the importance of definite plans and duties.

Our B.S.U. has adopted as a definite goal to accomplish this year the erection of a B.S.U. Workshop for Delta State. We feel the need of a general meeting place and are hoping and praying for a home.

Mr. Preston and those who had attended Ridgecrest boosted the student retreat. Plans were discussed for Delta State to have a large delegation to go to Ridgecrest.

These three important days were brought to a close by a "Smile Social" Wednesday night. A large group of students attended and had a real enjoyable time. We were glad to have several members of the local church at some of the study courses and a large group at the social.

We were sorry that Mr. Preston's time was so limited, but appreciate greatly the contacts that were made with this great leader. There has been a definite blessing resulting from his visit here.

—O—  
M. S. C. W.

Examinations are over! Are we relieved? Well, I should say. And now, let's talk about other things.

Virginia Witte, Leland, is graduating here this week. Virginia has been one of our most outstanding B.S.U. workers. She was fourth Vice-President and has done much toward making this year a successful one. But the greatest thing and the one we are most thankful for is the fact that Virginia is leaving for Louisville to continue her religious work. The M.S.C.W. Council of the B.S.U. gave a farewell party for her on last Tuesday night. After the regular Council Meeting, little Nan-

cy Lee Franks, daughter of Dr. and Mrs. J. D. Franks, Columbus, brought in a lovely decorated cake, and then tea and cake was eaten and drunk by each B.S.U. member. We thank you, Mrs. Franks, for your thoughtfulness.

My, you should have been at the B.Y.P.U. Party the other night. Between 50 and 75 boys from A. & M. were over, and there were equally as many girls at the Workshop. The party carried out the idea of college life. Different classes were held, in which appropriate games were played. You should have seen and heard some of the music, geography, arithmetic, etc., lessons. When recess time came, each boy took his girl to the Workshop Kitchen, where refreshments were served cafeteria style. It was gobs of fun!

We've told you about a great many of our outstanding students in B.S.U. work, so now we want to tell you about some of our outstanding faculty members. First comes Miss Romayne Berryman, who directs athletics on the campus and is Faculty Representative on the B.S.U. Council, a loyal member of the First Baptist Church of Columbus, a devout Christian, a person who is highly honored and respected by every member of the M.S.C.W. student body, we are most fortunate in having Miss Berryman to aid and advise in our B.S.U. work.

Mr. R. E. L. Sutherland, President of the college, and Mr. Hansford Simmons, Vice-President of the college, are always ready to aid us in any way. We thank you, our friends.

Then there's Mr. V. P. Ferguson, of the Physics Department, who teaches the Sophomore Sunday school class, and Mr. J. C. Amacker, of the History Department, who is always so ready to chaperon or lend his car on rainy nights to take girls to church. We are truly appreciative of our faculty friends.

We are looking forward to the times when Miss Dick McConnell and Dr. Truett are coming. We await them with prayerful hearts and minds and souls open for learning more of our Master. We are praying especially for those unsaved girls on our campus and for a re-consecration on the part of those saved.

"Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
That prayer shall be for others."

### MISSISSIPPI COLLEGE "The Leaven" is Presented

The lights were burning low. A group of students sat in camp fire fashion as they presented the last scene of *The Leaven*. That was a tense moment. There were many anxious hearts among the group on the rostrum. They had yearned and prayed that they might be able to give themselves up wholly to God in the presentation of the play. As one set of actors had acted and others

had prayed. Behind the rostrum had been a beautiful scene. Some had been sitting in chairs, some on tables and some standing; but all with bowed heads had been praying. No, there had not been declared a constant period of prayer, though several formal prayers had been offered, but each had individuals for whom he was earnestly praying that God would touch. But now the last scene was in progress. Chester was speaking eloquently on consecration; hearts were beating more rapidly, anticipations were running higher; prayers were reaching a higher degree of earnestness. What has happened? Has it gone over? Has the heart of the audience been touched? What response are the people going to give? Ah, those were tense moments. Finally, the time came and the invitation was given. And did they come? People literally flocked to the front. As they came face after face was seen to light up with expressions of joy. They had prayed. Christ had answered their prayers, and they were happy.

The presentation of *The Leaven* last Sunday night in place of the regular church service was an overwhelming success and much credit for it belongs to Miss Anita Vaught, who directed the play, and Mr. Chester Swor, who assisted in every way possible.

### WEST LAUREL

The members of the West Laurel Baptist Church have many things for which to be thankful. The Lord is blessing us perhaps as never before. The spirit of the church is just fine. We are having the best cooperation that we have had since I came here as pastor. Our attendance at the preaching services is better than we have had for many years. The Sunday school attendance is approaching 500. Some of the older members say, "the offering is coming in better and easier than it has in the history of the church." I believe this will always be true if we will preach, teach, talk missions and use God's plan of financing His church.

Last Sunday and four days following were great days with us. Sunday morning we ordained four of our fine young men as deacons. Dr. R. B. Gunter preached the ordination sermon, which was just as good as it could be. Then Sunday night he brought us another message, using as his subject, *Our Spiritual Assets*. Our hearts were made to rejoice to think of the many things which we had at our command. Monday night Dr. W. J. Ferguson, of our city, brought a fine inspirational message. Tuesday night Rev. Bruce Hilbun, of Ellisville, brought a great message on *Service Above Self*. Then the two nights following Dr. L. G. Gates, of First Baptist Church, brought messages using as his subjects, *Man in Partnership with God*, and *Man Facing Responsibilities*. At the conclusion of this last service a large number stood saying that they were willing to try God's plan of financing His church. We covet the prayers of Christians, our friends, that we may be able to do great things for our Lord and Master.

—W. G. Hellen.

### SUNDAY SCHOOL ATTENDANCE JANUARY 24, 1932

Jackson, First Church	831
Jackson, Calvary Church	910
Jackson, Griffith Mem. Church	388
Jackson, Davis Mem. Church	373
Jackson, Parkway Church	200
Jackson, Northside Church	68
Terry Baptist Church	125
Meridian, First Church	680
Offering	\$46.09
McComb, First Church	539
Laurel, First Church	560
Laurel, West Laurel Church	384
Laurel, Second Avenue Church	242
Laurel, Wausau Church	44
Columbus, First Church	726
B.Y.P.U. Attendance Jan. 24, 1932	
Jackson, Griffith Mem. Church	177
Jackson, Davis Mem. Church	151
Columbus, First Church	185
McComb, First Church	125

"You say that you have driven a car for ten years and never had a back seat driver?" inquired the weakchinned gentleman.

"Yea," asserted the sad-faced man. "I drive a hearse."—Exchange.

Mistress, to New Maid: "As you are not familiar with our rules, I thought I would tell you that we have breakfast at eight."

Maid: "Thanks. But don't wait for me if I'm not down in time."—Exchange.

Little Willie had gone to bring the kittens in. His father, hearing a shrill meowing, called out:

"Don't hurt the kittens, Willie!"  
"Oh, no," said Willie, "I'm carrying them very carefully by the stems!"—Ex.

Jones (purchasing a new overcoat): "But I can't wear this. It's three sizes too big."

Mrs. Jones: "Remember, dear it has to go over the radiator of the car in cold weather. That's what we have to consider first."—Ex.

The negro went for a ride in a plane. When he came down, he said to the pilot: "Thank you, guv-nor, for dem two rides."

"Two rides?" asked the aviator. "You've only had one, Sam."

"No," said the negro, "two.—Ma first and ma last."—Ex.

They were discussing the education of their children. "What's your boy going to be when he finishes at Yale?" asked one.

"An octogenarian, I fear," the other replied.

An editor was dining out. "Would you like some more pudding?" his hostess asked. "No, thank you," replied the editor, absentmindedly. "Owing to tremendous pressure on space I am reluctantly compelled to decline."

Teacher. "Tommy, why do you spell bank with a large 'B'?"

Tommy. "'Cause pa said that a bank was no good unless it had a large capital."—Ex.

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